what's happening on christian campuses?

why I believe in the "compact" college

NAE convention report

reach the kids for Christ this summer

PROPERTY OF
THE CINCINNATI BIBLE SEMINARY LIBRARY

education issue

united evangelical

ACTION

june 1961

twenty-five cents

HIGHEST EDUCATIONAL MOTIVATION

Professional schools such as M.I.T. and Johns Hopkins are specifically staffed and equipped to turn out architects, engineers and physicians. In its own vital sphere, PHILADELPHIA COLLEGE OF BIBLE provides the specialized curriculum, competent staff and technical facilities to graduate men and women uniquely qualified to minister to the deepest needs of humanity and to furnish Christian leadership to the community.

PHILADELPHIA COLLEGE OF BIBLE is a professional school of the highest educational motivation—the deliberate choice of a man to acquire a specialized education to the specific end that he may purposefully and fruitfully "lose his own life" in selfless service to the Lord Jesus Christ.

Whether one's ultimate goal is the pastorate, the mission field, Christian education, or music, PHILADELPHIA COLLEGE OF BIBLE offers a four-year degree course with Bible as the central major. This latter requirement was not arbitrarily arrived at. The history of profitable Christian enterprise has proven that all fields of Christian service require a thorough working knowledge of the Bible.

PHILADELPHIA COLLEGE OF BIBLE is grateful to God that the majority of its graduates go into "front line" Christian service, in the pastorate, on the mission fields of the world, and into other areas of professional service for which they have been specially educated. Some of them are world known; others have gladly buried themselves in forgotten corners of the earth. We welcome inquiries from those for whom this view of life has meaning.

Charles C. Ryrie, Th.D., Ph.D., President Dept. U

PHILADELPHIA COLLEGE OF BIBLE

1800 ARCH STREET, PHILADELPHIA 3, PENNSYLVANIA

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF EVANGELICALS

VOLUME 20 NUMBER 4

JUNE 1961

ACTION

MEMBER EVANGELICAL PRESS ASSOCIATION

FEATURES

4 **REACH THE KIDS FOR CHRIST THIS SUMMER**
Your backyard can become a mission field this summer as you gather the children for gospel activities. *By Claire Mouillesseaux*

7 **BIBLE COLLEGES GAIN STATURE**
The future of the Bible college movement depends on how much attention the church gives to her commission. *By Charles C. Ryrie*

9 **WHERE ARE OUR EVANGELICAL GRADUATE SCHOOLS?**
A call for inter-school cooperation to get evangelicals moving in this vital area of education. *By Ronald H. Nash*

10 **BIBLE INSTITUTES MEET A NEED**
Some large denominations are discovering a gap in their educational services which the Bible institute can fill. *By S. A. Witmer*

12 **CALVIN SEMINARY**
At the edge of Grand Rapids, Calvin Seminary has recently moved into beautiful new facilities. *A Photo Feature*

14 **WHY I BELIEVE IN THE COMPACT COLLEGE**
In defending what is commonly called the "small" college, the author may have coined a new term. *By Woodrow T. Goodman*

16 **NAE CONVENTION REPORT**
A report—with pictures—on one of the most significant religious conventions held in America this year.

24 **WHAT'S HAPPENING ON CHRISTIAN CAMPUSES**
A quick tour of the Christian colleges over the nation to show the progress which they are achieving. *By Milton A. Regier*

DEPARTMENTS

3 **JUST A MINUTE**
6 **CAPITAL COMMENTARY**
27 **BOOKVIEWS**
28 **WORLDVIEW**
31 **THE TRUTH ABOUT COMMUNISM**
32 **EVANGELICAL NEWSFRONT**
39 **PERSONALIA**
40 **ASK DR. SUNDAY SCHOOL**
41 **RECORD REVIEWS**
42 **READERS SAY**

STAFF

EDITOR W. STANLEY MOONEYHAM
EDITORIAL ASSISTANTS VERDA BLOOMHUFF, MILTON REGIER
CONTRIBUTING EDITORS DONALD H. GILL, JOHN NOBLE, RON ARNOLD, CLATE A. RISLEY, WILLIAM S. DEAL, ARNOLD D. EHLERT
LAYOUT VONNIE SHELTON
CIRCULATION ESTHER FORD

NAE STATEMENT OF FAITH:

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

UNITED EVANGELICAL ACTION is published monthly at Newton, Kansas by the National Association of Evangelicals. Second class postage paid at Newton, Kansas. All editorials, sermons and articles represent the personal views of the authors and do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their members.

SUBSCRIPTION PRICE: U.S.A., her possessions, and Canada, six months, $1.50; one year, $3.00; two years, $5.00; foreign, $4.00 a year; club subscriptions, ten or more to individual addresses, $2.50 a year; bundles, ten or more to one address, $1.50 a year. Allow six weeks for processing new subscriptions.

CHANGE OF ADDRESS: Send your address label from copy of magazine along with your new address. Wait at least six weeks before writing to ask why a change has not been made.

OFFICES: Editorial offices are located at 222 East Willow Ave., Wheaton, Illinois. Telephone MO 5-0500. All correspondence, subscriptions, and advertising should be sent to United Evangelical Action, P. O. Box 28, Wheaton, Illinois. Advertising space rates on request.

Just a Minute

A sixty-second devotional by

WILLIAM S. DEAL

THE DIFFERENCE between success and failure in life is largely the difference in seizing and properly using our opportunities or allowing them to slip from us. One cannot stand and dally when opportunity presents itself; he must at once take hold of it and make its full possibilities his own.

What looks like "luck" when good fortune comes to others may be nothing more than the result of applying themselves fully to their opportunities. Success is not luck; it is pluck!

Take a thoughtful look at these statements about opportunity and see if here are some suggestions that stimulate you to apply the principles involved:

"No matter how favorable opportunity may seem it will never abide with us if we are content to leave it to its own devices."

"Opportunity is like a traveler. It does not permit us to profit by its gifts unless we try to deserve them."

"He who does not know the value of effort, cannot attach the same value to success as can he who has devoted to it a portion of his life."

"What we call luck, often means calmness in seizing opportunities."

"For all those men who have left their name in history, will, perseverance, and activity of mind have been the generators of their so-called luck."

Some people make a business of complaining of their ill fortune and lack of opportunity. If they would spend half as much time trying to capture opportunities as they spend in thinking up excuses for their failures, their names might become immortal. Some pastors say, "We have no opportunity in our community to advance." Laymen complain, "Our opportunities are just too limited . . . ." Young people sometimes whine, "If we only had an opportunity . . ." and the grouch mutters, "I never had a chance . . . ."

Perhaps one of the greatest opportunities in life is that of obtaining a good, sound education. Education is power; it is investment which will turn to wealth; it is mental toil which will produce the greatest assets possible to gain, and it is opportunity which will result in the largest possible fields of service. In this day of enlightenment no one is excusable for coming short in an education, at least in the basic elements.

Never has America needed Christian education more than today. This need presents all of us with a sublime opportunity—to invest in the support of Christian education.

reach the kid

this summ

Children go out from the summer Bible Clubs as walking advertisements for these programs

■ IN JUST A few days school will be out. Youngsters still shackled to the routine of books and studies look with eagerness to long summer days of baseball, swimming and riding bike.

Mothers, already conditioned by experience from previous years, regard summer vacations with somewhat less enthusiasm. They know that it will be just a few days until the children find time heavy on their hands and begin asking, "Hey, Mom, what can we do now?"

Especially is this true in city and suburban areas where play facilities are limited and the youngsters are hard pressed to find some useful outlet for their boundless energy. Even where recreation, travel or vacations in resort areas are provided, the restless minds of today's children demand stimulation and constantly seek something new.

To capitalize on this situation many housewives, teachers and students are seizing it as an opportunity to present the gospel to boys and girls in open-air evangelism. Methods vary from simple street meetings to a highly organized crusade for kids such as the Moody Church held last summer on one of Chicago's crowded lakefront beaches. But, among the most popular are the informal, but highly effective "five-day clubs" held under the sponsorship of the Child Evangelism Fellowship.

These clubs are organized wherever children are found—in housing projects, trailer courts, private yards, parks and playgrounds. Whatever the locale, they come to enjoy its relaxed and joyful atmosphere by all possible means.

One enthusiastic summer worker wrote, "They come to club on bikes, by wagon, on foot, in cars, and one girl even came in a wheelchair. They come in varying sizes and ages, some with and some without pets. Sometimes you hardly knew whether it was a used bike sale or a pet show."

While this summer ministry is not new, its scope is being continually enlarged as word of its outreach is passed along. Materials created by CEF especially for this ministry add much to its effectiveness. Children love the illustrated stories, the songs and choruses and the keen rivalry of competing in learning Bible verses. The Bible and missionary stories thrill them and they go out from the club as walking advertisements for the program.

While meeting outdoors provides a happy, relaxed atmosphere it also provides certain problems of its own. Summer breezes can play havoc with flannelgraph figures, flash cards and visualized songs and all areas are not suited for the convenient use of a flannelgraph board. Materials therefore have been developed specifically for easy portability, convenient use and maximum attractiveness to children.

Rural areas with a lesser density of population are effectively reached at the summer fairs which provide a unique opportunity for evangelism. Attractive booths or minature chapels where Bible stories are told and illustrated with flannelgraph or flash cards are a delight to children. Lured by the knowledge that the booth has been specially prepared for them, boys and girls re-

HERE'S HOW TO DO IT

1. Survey the community. Find out how many children there are in your block or immediate vicinity and what is being done to reach them with the gospel.

2. Open your home for child evangelism to a weekly Good News club during the entire year or a special "five-day club" during the summer months.

3. Prepare for service as a volunteer teacher by attending a Child Evangelism Fellowship teacher training class in your community.

4. Get children who are saved through this ministry into a Bible-teaching Sunday school.

5. Follow them with your constant prayers and encouragement.

6. For additional help contact your pastor, the local CEF director or the national CEF office at Box 156, Grand Rapids 2, Mich.

or Christ

claire mouisseleaux

r

spond wholeheartedly to the invitation to listen to a story. Often their hearts are touched by the gospel and they are brought to a saving knowledge of Christ.

In some city areas where children abound and ordinances prohibit the use of public parks and playgrounds for the informal summer Bible clubs the best method is simple open air evangelism. For this ministry a "wordless book" with its colored pages and the message it suggests provide an ideal way of reaching children for Christ. This small book can be carried unobtrusively and quickly captures the imagination of a young heart.

To conserve the results of this summer ministry records are kept of those contacted and follow-up is done where possible. Further efforts are made to channel unchurched children into Bible-believing Sunday schools. Where contact is otherwise impossible a simple correspondence course is offered to those who have made a decision for Christ.

The importance of this type of work can be seen in a survey of some 2,000 youngsters reached through this means in Alabama last summer. Of that number nearly 500 of them had never been to Sunday school.

This ministry though quiet and unspectacular is rich in eternal rewards to the willing heart which obeys God's command to "suffer the little children to come unto me" (Mark 10:14).

Somebody's Darling?

CHOOSE ONE FOR YOURSELF

SPONSOR A KOREAN ORPHAN FOR ONLY PENNIES A DAY

YOU CAN BRING JOY AND PEACE TO A LONESOME BOY OR GIRL WHO HUNGERS TO "BELONG" TO SOMEONE

Only $8 a month or 26 pennies a day insures the orphan you sponsor loving Christian care, food and shelter as well as school tuition which is charged for in Korea. Interest your Sunday School or other church group or share a sponsorship with a friend. You will be blessed.

You will welcome the information that no Home is supported by The Everett Swanson Evangelistic Association, Inc. until it is truly Christian as to superintendent, entire staff and regular practice of prayers and Bible teaching, hymn singing, etc. Children in our Homes are being brought up with the intent that they will be future Christian leaders in Korea.

TWO GOD MAY USE

One of these is little Choi Mi Ok, No. P-1, above. She has been given a birth date of June 26 and will be five years old this month. Nothing is known of her past life. She was picked up and brought to our Orphanage by the city authorities in January, 1960. She is a lovely child and her name means "beautiful-like gem."

Another prospective future Christian leader is Kim Jong Kyung, No. P-10. Both of her parents were killed during the Korean War by one of our bombers. Relatives cared for her a short time and then she was forced to go out and beg for a living. Finally she came to our Jinjoo Christian Orphanage. We are proud of her.

New sponsors are desperately needed to care for the orphans pictured here and many more hungry, desolate children wandering the streets. Won't you be "Mommie or Daddie" to one such? PHONE OR WRITE NOW!

The ESEA is now caring for over 8000 otherwise homeless children. Its work is known widely because its message has gone out month after month in various ways including publicity in numerous leading religious magazines. It serves more than 9 million meals each year. Help us expand our 95 homes. Each is a Christian institution with Bible-believing Staff and Board members. Help us take ragged, forsaken children off the streets and into our Homes. You will find the sponsor-relationship with your child a thrilling experience.

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.

4848 North Leonard Drive — Dept. EA-6 — Chicago 31, Ill.

CLIP AND MAIL TODAY

☐ YES I want to sponsor an orphan for one year. My choice is Number _____. If this child has already been "adopted," I agree to support another whom you will select. With God's help I will send $8 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ one year. SEND FULL PARTICULARS.

☐ I cannot "adopt" a child but want to help by giving $_____.

☐ Please send me further information.

Name _____

Address _____

City _____ Zone ____ State _____

Gifts of any amount are welcome. All gifts and sponsorings are income tax deductible.

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.
An Interdenominational Non-Profit Corporation

Dept. EA-6, 4848 No. Leonard Dr., Chicago 31, Ill., Tel., GLadstone 6-6181

capitol commentary

don gill REPORTING ON RELIGIOUS TRENDS FROM NAE'S OFFICE OF PUBLIC AFFAIRS, WASHINGTON, D. C.

Missionaries, in certain parts of the world, may have to pay income tax if certain Administration's tax recommendations are adopted by Congress. The recommendations would make the exemption from tax based on foreign residence apply only to "less developed countries." Many countries in which missionaries reside would undoubtedly be listed as "less developed," but some would not. If Japan, for instance, were not listed as a less developed country, missionaries serving there might have to pay income tax. This could work a particular hardship on single missionaries who have fewer deductions but who live in an area where the cost of living is extremely high.

Also hit by the tax recommendations would be missionaries serving in the Scandinavian countries, France, Italy, England, Canada, Australia or other countries which may be considered to be among the more highly developed nations -- highly developed economically, that is. It appears that this problem could become entangled with an unwitting assumption that nations which are highly developed economically are also highly developed spiritually. Thus "missionaries," so the argument goes, would not be needed in areas which are more highly developed. But the fact is that some of the neediest people in the world, from any spiritual standpoint, are in the highly developed economic areas.

But question rises whether it would be wise to exclude "missionaries" as a category from any tax provisions such as those recommended. The recommendations were intended to catch wealthy citizens who maintain a residence abroad and who spend much time in the U. S., but who find the foreign residence test a convenient (and legitimate, under the present law) way of avoiding income tax. It does not appear that there was any real intention of taxing persons who work for nonprofit organizations overseas. Thus, one course of action now being suggested is to exclude all employees of nonprofit organizations who reside abroad, so that missionaries, for instance, would not have any additional tax burden.

The Post Office Department has requested funds to hire 22 new postal inspectors to handle the problem of mail order obscenity. At the same time a spokesman for Postmaster General J. Edward Day said that the Department has "no intention of lessening or otherwise detracting from" its anti-smut efforts. This came in response to a statement by Senator Kenneth B. Keating (R.-N.Y.) that the Post Office might not pursue the problem of mailed obscenity so vigorously as under the previous Administration.

The National Catholic Welfare Conference has set up a Peace Corps "desk," to handle the relations between Catholic agencies and the Corps. It will "provide information to Catholic organizations and institutions that wish to engage in Peace Corps projects." The Peace Corps intends to co-operate with private U. S. voluntary agencies serving overseas, but it will not involve itself in projects which have a religious objective as the primary goal. Nor will Peace Corps volunteers be allowed to "proselyte."

Certain Protestant agencies, particularly those who have specialists working in agriculture, medicine, public health, literacy, education or village development, are beginning to investigate the possibilities of cooperating with the Peace Corps on specific projects. NAE's Washington Office, 1405 G Street, N.W., Washington 5, D. C. will furnish further information on request.

WHAT'S AHEAD FOR CHRISTIAN COLLEGES?

Bible Colleges Gain Stature

THE FUTURE OF THE BIBLE COLLEGE IS NOT ONLY SECURE BUT ABSOLUTELY NECESSARY, SAYS CHARLES C. RYRIE

THE FUTURE of Bible colleges will depend entirely on the need for Bible colleges. As long as there is need, their existence is not only justified, but demanded. If the need ever ceases, their existence should too. Therefore, any discussion of the future of the Bible college must begin with a consideration of the need for such a school.

The justification for the Bible college is in the New Testament itself. God's purpose in this age is the calling out of a people for His name (Acts 15:14). The process by which this is to be accomplished is summarized in the Great Commission's command to make disciples by going, baptizing, and teaching (Matt. 28:19-20). In other words, the purpose of God today is being fulfilled through the preaching of the gospel and the instructing of believers in a knowledge of the Word.

Whatever other legitimate activities the church may engage in, its central purpose is the carrying out of the commission—reaching people with the good news of the saving grace of Christ and teaching people the truths of Christianity.

But how does the Bible college fit into this? Obviously by helping to provide trained workers to carry out God's program. This does not mean that God cannot or does not use untrained people, but it simply recognizes the fact that training and skill increase effectiveness.

Essentially, the Bible college is a training school. This is its chief distinctive and distinguishes it from other colleges. It trains young people for church-related vocations. Pastors, missionaries, Christian education workers, music directors, technicians are being trained by our Bible colleges and being used by our Lord in the carrying out of the Great Commission. The justification for Bible colleges is in the need; the need is in the commands of the New Testament; the commands are most effectively obeyed by trained personnel; and the training is provided by the Bible college.

But is the Bible college the best type of training school? In order to answer this, it is necessary to examine the different kinds of Christian colleges which seek to attract young people today.

The only occasion in my life on which I wrote a letter to the editor was in protest to an article which appeared in a Christian periodical stating that every Christian young person ought to attend a Christian college. Being a student in a secular institution at that time myself and feeling that I was in the will of God, I thought a protest was in order.

Let it be understood, therefore, that this writer is convinced that God leads some Christian young people to secular institutions and some to Christian colleges. Too, I am convinced that with very few exceptions every Christian young person ought to make every effort to go to college. It is more important than ever these days to have a college degree, and there is every reason why Christians ought to be as well trained as others are. A college education is more important than buying a car or getting married right after high school. If postponing such things is a sacrifice, then a Christian young person ought to sacrifice them for the sake of being trained for his Lord.

Without any exception every Christian should be well informed about the possible choices among schools. The first place to get information on any school is by sending for and reading carefully its catalog. Now there are many things in any school catalog, and some are more important than others. Probably one of the least important things in any catalog is the pictures, and one of the most important things is the listing of the faculty.

And yet, usually in reading a catalog the pictures are looked at first and the faculty last. But the faculty is the heart of any school and it is important to discover where they received their training. This is particularly important with regard to the members of the faculty of a Christian college who teach the Bible courses. It is inevitable that a man's own schooling will leave a stamp on his teaching which is seldom, if ever, erased during his entire lifetime.

Second, the curriculum should be studied. In other words, the most important things to ponder in any catalog are (1) who are the teachers and (2) what do they teach. If you go out for a sport, you are concerned about who the coach is and what he's going to teach you; not what court or field you are going to play on.

In studying the curriculum you will notice a difference between a Christian liberal arts college, a Bible college and a Bible institute. The Christian liberal arts college requires some Bible of all its students. The amount varies with the school, but at the most it amounts to the number of hours which will be equivalent to one semester's work during the four years or about one-eighth of the course—often less.

The Christian liberal arts college also offers a Bible major along with many other majors. It has chapel services for its students, certain standards of conduct, etc. However, no school is Christian because of these things; these are symptoms of a thoroughly committed faculty, administration and board of trustees. The variety of majors offered by a liberal arts college is the distinguishing feature of this kind of school in relation to the other kinds being discussed in this Education Issue. In keeping with the objectives of a college of liberal arts, almost all of these majors are in secular fields of study.

Dr. Ryrie is president of the Philadelphia, Pa., College of Bible.

The Bible institute movement was begun in response to a need for training Christian workers. The standard course is only three years in length instead of four as in a college. No degree is offered, though many institutes have arangements with colleges for transferring credit toward a degree. Training in the Christian vocations is stressed along with the large amount of Bible and doctrine courses which every student must take. The amount should be at least 30 hours, or approximately one-third of the total course, but in practice it is often more.

The philosophy of the Bible college is no different from that of the Bible institute, although practically there is an important difference. Sufficient general education courses are added in the Bible college curriculum in order to qualify for a bachelor's degree. To be an accredited member of the Accrediting Association of Bible Colleges, a Bible college must require of every student at least 30 hours of Bible and doctrine subjects in all programs of study.

● In some Bible colleges this minimum number of hours is all that is required in order that the school may offer to every student a second major. Other Bible colleges require more than this minimum thus eliminating the possibility of a second major simply because of lack of time. In addition, a Bible college offers many Bible-related courses like church history, homiletics, evangelism, and a required area of specialization such as missions, music, Christian education, pastoral preparation, etc.

I cannot speak for other schools, and generalizations are always somewhat misleading, so may I illustrate with my own school? At Philadelphia College of Bible we offer both the three-year institute course and the four-year college course. Both programs are on the same collegiate level, but in each program the amount of Bible and Bible-related subjects taken by every student is exactly the same. The four-year course simply adds sufficient liberal arts subjects to satisfy the requirements of State Department of Education which authorizes us to grant a B.S. degree in Bible.

Every student, therefore, takes from 38 to 42 hours of strictly Bible and doctrine. In addition he takes approximately 20 hours of Bible-related subjects. This brings the total of biblical courses to nearly 60 hours or about one-half of the four-year course and two-thirds of the three-year course. In other words, the major distinctive is that of Bible concentration.

To quote from our own catalog: "All Christian schools emphasize the fact that they are Bible-centered. But does this mean 'Bible-scented' or 'Bible-saturated'? The Christian liberal arts college is a school which provides a liberal arts education under Christian influences in the classroom and on the campus. It is not a training school for Christian workers. Its subject matter has very little Bible or related subject required of every student."

Remember—you will reap what you sow. If you sow a math major, you will reap a knowledge of mathematics (and some should). If you sow Bible for one year, you will reap one year's knowledge of the Bible. If you sow more, you will reap more knowledge of the Bible. And if you are going to be trained in the Word, then the Bible college is the best type of training school.

But the training curriculum is not the only distinctive of a Bible college. The Bible college is a professional training school on the college level. Just as a nurse is not trained by taking one or two courses in nursing, so a Christian worker is not trained by taking a few required courses in Bible or Bible-related subjects. But even the student nurse who has taken a concentration of nursing courses is not fully prepared. She must also have practical experience on the hospital floor, in the operating room, etc.

Likewise, a Christian worker is not prepared simply because he has taken a Bible major in a Christian liberal arts college, or even in a Bible college. He must also have practical Christian service experience. Since Bible colleges are such training schools, they are distinguished not only in that they provide a curriculum of concentrated study in Bible subjects, but also in that they require Christian service of all students. This is done by assignment and is considered just as important a part of the training program as the classroom work.

It is a varied program and includes mission work, hospital visitation, street meetings, Sunday school teaching, youth work, preaching, children's classes, and personal soul-winning. The principles the student learns in evangelism class are put into practice immediately in his personal witnessing. The guidance he receives in his Christian education courses is tested in his Sunday school class and Bible club. And the biblical and doctrinal teaching he learns from many classes is the basis of all his practical service. Internship of this type is distinctive to Bible colleges.

We have said that the training school concept of the Bible college is distinguished (1) by the concentration of Bible courses required of every student, (2) by its collegiate level of training which leads to a bachelor's degree, and (3) by its required and integral program of practical Christian service.

● For whom is such a program designed? The answer is four-fold. (1) Primarily the curiculum and method of approach are aimed at training young people for a life of Christian service on the foreign mission field or in the homeland. (2) Naturally many young people do not know the will of God for their lives when they are ready to enter college. They want to discover it and so they seek a place which will help them to do so. They also feel that they want to know the Bible better regardless of their future life work. So they look for a school where they can be exposed to the many possibilities of the Lord's leading, where they can study the Bible, and where they can also take liberal arts courses. Thus they go to a Bible college.

(3) Occasionally a young person comes to Bible college after having completed a liberal arts or professional course elsewhere. A graduate nurse, for instance, might wish to do this.

(4) The reverse is sometimes the case; that is, a student may wish to have Bible college training before going on to some kind of professional training such as teacher certification. In this way he or she is better prepared for the career because of the spiritual preparation. To summarize: If a young person goes into full-time Christian service, the course brings him well on his way toward that goal. If he is led into a secular vocation, or to be a housewife, the graduate is well prepared to work in his own local church and to give an intelligent and winsome testimony for Christ.

Thus the Bible college is a training school for Christian workers and those who think they might be. And in these days when a college degree is becoming more and more a necessity, we believe the Bible college program is advantageous. If a young person can earn in one additional year his degree along with a strong Bible emphasis of the standard Bible institute course, it is certainly worth the extra time.

Does the Bible college have a future? Unquestionably it has. How bright a future depends on how much attention the church continues to give to her commission and to the resultant need for trained workers. Certainly we know that only Christian truth has the answers to man's needs, and that effective handling of the truth requires training.

There is an alertness, too, to the higher standards in every field including the biblical field. All of these things combine to make the future for the Bible college not only secure, but absolutely necessary. ◀◀

where are our evangelical graduate schools ?

A PRACTICAL APPROACH BY RONALD H. NASH

MARTIN Luther taught that God does not call all men to serve Him in church-related vocations. There is a sense in which no decent and respectable vocation is "higher" than any other. However, Luther was quick to point out that whatever our life's vocation might be, it is the duty of each Christian to glorify God in his work. Luther argued that whether our work be that of a clergyman or carpenter, we must perform our task in a way that will fulfill our Christian responsibility.

The essential elements of Luther's position are valid. God does not call all Christians into what we have come to call "full-time" church work. Today He is leading many to serve Him as teachers, physicists, doctors, philosophers and so on.

Now this raises a critical problem that evangelicals as a whole have yet to see, let alone solve. Such professions require many years of specialized training. In most cases, the education requirements far exceed the four years of undergraduate training required for a bachelor's degree. But where are the evangelical graduate schools where Christian men and women can specialize in their chosen fields while still studying in an atmosphere sympathetic to biblical theism?

Secular universities do not relate important issues in the sciences and humanities to the Christian faith. More often these universities are indifferent or antagonistic to such important elements of the evangelical faith as revelation and miracles. The Christian student is on his own in his attempt to integrate his studies with his religious beliefs. It is the Christian's responsibility to make Christ the Lord over every area of life and every area of knowledge. Often because no faculty member or student can help him solve the many problems that arise, the student's faith is weakened and his potential service for Christ is lost.

The attainment of one's Christian vocation today demands that evangelicals do something about providing graduate schools for the study of non-church related subjects. I am not suggesting that evangelicals boycott secular universities. The great majority of our leading evangelical scholars have been trained in such institutions. But I do wish to point out this gaping void in evangelical education and suggest that unless it is soon filled, conservative Christianity will certainly suffer.

The Roman Catholic Church realized this many years ago. Today a Catholic can receive all of his education in church-controlled institutions. From the nursery all the way through the graduate program, the Catholic church can control the education of its young people.

Catholics can take graduate work in Catholic universities in education, law, architecture, biology, engineering, English, music, speech and the dramatic arts, foreign languages, library science, mathematics, medicine, philosophy, chemistry, physics, psychology, economics, history, political science, social work and many other important areas. A recent report by the U. S. Department of Health, Education and Welfare revealed that there were at least 14,100 full or part-time students registered in Catholic graduate schools. In the same year, 2,504 master's and 268 doctor's degrees were granted by these universities. The number will be much greater this year!

Compare these figures with the pathetic fact that there is not even one accredited evangelical graduate school in the entire country and you begin to see how much conservatives have neglected the education of their young people.

Perhaps I should explain what I mean by an "evangelical graduate school." I believe that any such graduate school must meet at least three requirements. First of all, its faculty must be composed of evangelical Christian scholars. These must be men who have had a personal experience with Christ; that is, they must have experienced the regenerating power of the new birth.

They must be men who are personally dedicated to Christ and true to the Scriptures. They must be men who are not only qualified by their education and experience to teach in such a school, but must also be men of outstanding ability as scholars and instructors.

Secondly, the curriculum of such a school must contain advanced studies in the sciences and humanities leading to master's and doctor's degrees. Care must be taken to integrate the field of study with biblical theism. The student must be helped to see the relevance of his faith for these studies as well as aided in solving the problems that arise in any attempt to relate science or the humanities to religion.

Thirdly, the school must be accredited. Graduates of such a university must not be penalized because of a lack of accreditation.

There are several church-related or church-supported universities in America. But because they do not meet the above requirements, I do not believe they can be considered as being truly evangelical. There is at least one "Christian University" that offers graduate work in the areas mentioned but it is not accredited and does not desire to be.

Why is there no such graduate school? Is it because there are not enough qualified instructors to staff the faculty of such an institution? On the contrary, there are more than enough men to form several schools. What then is wrong?

There seem to be several factors contributing to the problem. Apathy, ignorance, lack of sufficient funds, fear of failure could all be contributing causes to this distressing situation. Evangelicals must be brought to see the need.

Christian parents must be brought to see the importance of such schools for the education of their children. Christian businessmen must realize that such schools deserve their support. Christian educators must not only plan together but also work together to bring about the realization of this dream and the fulfillment of this need.

This discussion would be incomplete without some suggestions as to how this need may be met. Two plans have been proposed. Dr. Carl F. H. Henry believes that the only answer is a new Christian university. This would be a completely new institution on a new campus with a dedicated and scholarly faculty gathered from around the world. He suggests that this university be situated near New York City where its intellectual and spiritual impact might be more influential.

The second and, I believe, more practical method for answering this problem is to add graduate departments to already-existing evangelical colleges.

There are several factors that seem

Mr. Nash is in the Department of Theology at Houghton College, Houghton, N. Y.

to make the first plan both impractical and perhaps impossible at this time. First, the establishment of a completely new university without any ties with any pre-existing institution requires too much financial backing at one time. A totally new plant structure would have to be built. The immense library needed would apparently have to be built up from nothing—a seemingly impossible task!

Secondly, this plan will result in a long delay. It will push the day when an evangelical graduate school will be a reality too far into the future. While funds are sought, the pressing need of graduate school education grows more desperate. Suppose we grant that such a university could begin operating within ten years. During that time well over 150,000 students will have studied in Roman Catholic graduate schools and perhaps as many as 30,000 of these will have earned graduate degrees.

Finally, Dr. Henry's plan will provide, after all its labor and expense, for only one center of graduate study. If such effort and money could be expended in ways suggested by the second plan, it would mean the establishment of a number of schools around the country.

What about this second plan? We already have a number of fine, regionally accredited Christian colleges. If the money were available, some of them could begin to offer graduate work on the master's level in an ever-increasing number of departments. Given a few years plus more financial support, these institutions would be able to make the improvements required to add programs leading to doctor's degrees.

But money—a great deal of it—is needed to construct the necessary buildings, greatly increase libraries and add additional faculty members.

Evangelicals are giving more attention to the matter of promoting an ecumenical spirit among conservative Protestants. Perhaps a general recognition of this need and a united evangelical action towards the provision of funds for evangelical graduate schools could be a first and important step toward a Scripture-based and fruitful unity among Bible-believing Christians. It seems clear that if even one evangelical graduate school is to be established, it will have to be the result of the cooperative and selfless efforts of conservative Christians from many denominations.

It is time that we who are committed to orthodox Christianity provide a complete and adequate education for all those who want to perform their God-given vocations. The attainment of this goal depends upon the establishment of an evangelical graduate school. ◀◀

By S. A. Witmer

BIBLE INSTITUTES MEET A NEED

When Bible-founded schools departed from their first principles, institutes filled the vacuum

BOTH BIBLE institutes and Bible colleges belong to the same *genus* of educational institutions. Both seek to prepare students for Christian ministries for church vocations through a program of biblical, general, and practical studies. Both stress the devotional life, practical experience in Christian work, and world evangelism. All Bible schools hold to the inspiration and authority of the Scriptures, to the deity of Christ, His atoning death and resurrection, the need of regeneration, etc.

There is, however, a commonly recognized difference between them. The Bible college has four- or five-year programs leading to bachelor's degrees. It may be named a School of the Bible or even a Bible Institute, but it is commonly named a Bible College. It includes from one to two years of general or liberal arts education in its curricula. The Bible institute differs from this pattern in that it offers one year less of general education. The three-year programs that most Bible institutes offer allow no more than from a semester to a year of general education.

Another difference is that they confer diplomas rather than degrees, even though a Bible institute may operate according to the same collegiate academic standards. A further difference is that the "Bible institute" concept embraces evening schools of the training of laymen as well as day schools for the preparation of full-time Christian workers.

Since Bible institutes have tended to become Bible colleges, the question about their future naturally arises. The fact that many Bible institutes have become Bible colleges is not in dispute. For example, 38 of the 48 members of the Accrediting Association of Bible Colleges are essentially four-year, degree-granting Bible colleges, and with few exceptions they began as two- or three-year Bible training schools. Does it follow that the Bible institute is on the way out? That it represents a transitional stage to a permanent form? That it has no future?

The response is a decided "No!" and this article will attempt to spell out the answer.

There are 244 known day Bible institutes and colleges in the United States and Canada. Of this number, almost half — 46 per cent — classify themselves as Bible institutes rather than Bible colleges. Not only is this a considerable number, but the largest schools in both countries are Bible institutes—Praire Bible Institute in Canada with over 600 students in its Bible division, and Moody Bible Institute in the United States with approximately 1,000 day students.

These two schools and others are proof enough that this type of school meets a basic need in the complex of theological education. Moody Bible Institute can only accept one out of three students that apply for admission. Another example is Baptist Bible College

Dr. Witmer is executive secretary of the Accrediting Association of Bible Colleges and Institutes, Fort Wayne, Indiana.

of Springfield, Missouri, operated by the Baptist Bible Fellowship. Seven years after it was founded in 1950, it had an enrollment of 485 and its alumni numbered 391. Close to 100 of its graduates were in foreign missionary service.

What services do Bible institutes render that assure them of a continuing place in Christian education?

First, some of the large denominations are discovering a gap in their educational services that the Bible institute can fill. In this day of specialization when there are many other forms of ministry than the pastorate, conventional liberal arts colleges and seminaries are not prepared to offer all types of preparation needed for church vocation. For example, the several intersynodical Bible institutes in Lutheranism are rendering an invaluable service in supplementing Lutheran liberal arts colleges, teachers' colleges and seminaries.

They prepare parish workers, missionaries, church and institutional workers. Lutheran Bible Institute of Minneapolis alone has given preparation to one-fourth of the more than 1,600 Lutheran missionaries from the United States. This fall the Missouri Synod is beginning its first day Bible institute for the training of lay workers in Milwaukee.

Another example is found in the growth of Bible institutes sponsored by Southern Baptists to provide ministerial education for candidates who cannot attend or who are not admitted to their regular seminaries. The program of Baptist Bible Institute, Grayson, Florida, is patterned after the three-year seminary and the academic standard for the faculty is also similar—an earned doctorate.

Preparation for specialized ministries features interdenominational as well as denominational institutes. Here many examples might be cited. Biola has its one-year intensive program in medical missions. Moody has its missionary technical programs in aviation and radio. Lancaster has its missionary programs in publications and construction. Several schools have courses to prepare women for church secretarial work. An institute in Quebec seeks to prepare young people for evangelistic work among French Catholics.

For some students a two- or three-year program fits their over-all needs better than does the four-year Bible college. Some have had their regular college education and want the intensive Bible and practical education that an institute affords. Some high school graduates want the unique benefits of Bible institute education before spending years in pre-professional and professional schools. In any event, there are a large variety of educational needs that the day Bible institute is prepared to meet.

The evening Bible institute is one type of adult Bible education found in the Bible institute movement. The movement really was begun by A. B. Simpson and Dwight L. Moody to prepare lay workers for the service of Christ. Simpson had "irregulars" in mind for foreign missionary service. Moody envisioned laymen trained in Sunday school work, personal evangelism, home and institutional visitation. The need for trained laymen has not diminished since the day of the founders. Today Bible institute educators are finding unprecedented opportunities in the field of adult education through correspondence departments, evening school divisions, and evening Bible institutes.

Oscar E. Feucht differentiates the evening Bible institute as follows: "It is distinguished from the Bible class and Sunday school teachers' meeting by its advanced, intensive courses; from Sunday school teacher association meetings by the extended nature of the courses; from ordinary lecture series by the responsibility of the participant as an enrolled student, and from other leadership education programs by the balance it maintains between direct Bible study and courses in practical church work."

As a type of church-related leadership education, the Bible institute differs from the hundreds of interdenominational or community leadership schools held each year by Protestant churches by the central place it gives to Bible study.

A recent development of evening Bible institutes has taken place in the Lutheran Church—Missouri Synod. It illustrates the potential of this type of education. Realizing the need for more trained laymen and recognizing the impressive record of the Bible institute movement, the church, according to its published report, "under the guidance of God and the leadership of its Board for Parish education, embarked upon a program of evening schools, similar to the evening divisions of Bible institutes."

Beginning with the Lutheran Bible Institute of St. Louis in the fall of 1946, the movement has experienced steady growth. By 1954, some 40 schools were in operation, and by 1961 there are 80 institutes located in 23 states, two Canadian provinces, and the District of Columbia.

Under the able leadership of Oscar E. Feucht, secretary of the Synod's Board of Parish Education, a 112-page manual has been developed on the evening Bible institute. It gives principles, methods and procedures in establishing and conducting Bible institutes for the training of laymen. The following report of results is included in the manual entitled *Leadership Education Through Bible Institutes:*

> Some notable fruits have been achieved, for instance, in devotional Bible reading, direct Bible study, in personal evangelism, and in teacher training. One school offers 48 courses in a three-year cycle, covering seven major areas: Bible — Doctrine — Christian Living — Education — Missions — History — Church Administration. We gratefully attribute this growth to the grace of God, and see in it evidence of the readiness of our Christians for advance training.

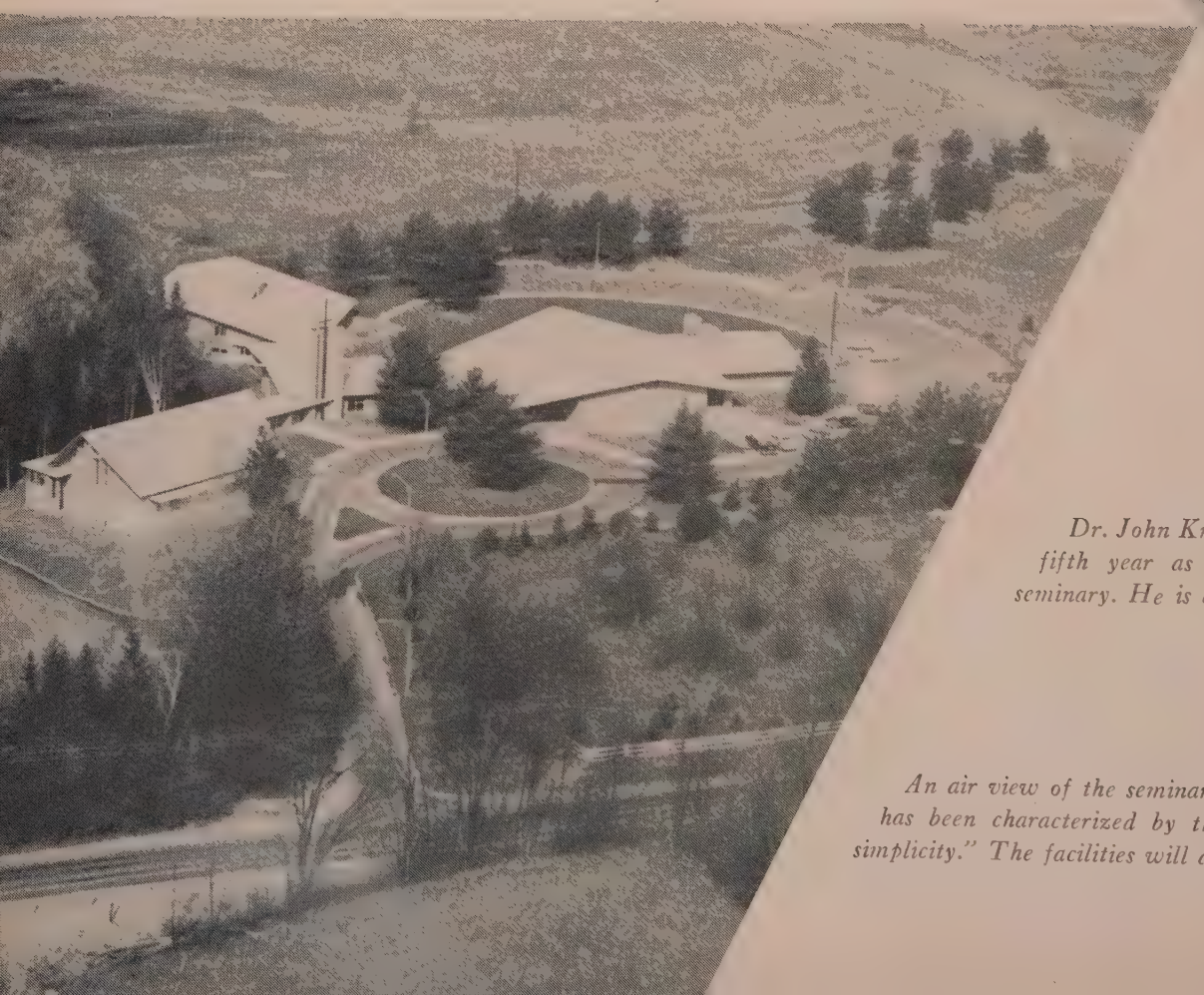
There is a perennial thirst for the Word of God among born-again Christians. There is no human substitute for its life-giving truth. When Bible founded schools displace the Bible by humanistic and scientific studies, when they depart from their "first principles," they create a vacuum which calls for new Bible-centered schools.

There is no question about the future of both Bible institutes and Bible colleges if they will carry forward the great heritage of the movement. No doubt more institutes will become Bible colleges, but there will be a continuing place for a variety of sound schools to serve the many needs of the church. Both types will prosper if they keep the Bible and Christ at their center.

That Bible schools have a promising future before them is anticipated by the fact that more than 50 new Bible institutes and colleges were established from 1950 to 1960. ◀◀

On a campus in Grand Rapids the Christian Reformed Church has built one of the finest plants for ministerial training in the country

CALVIN SEMINARY



An air view of the seminary building which has been characterized by the words "serene simplicity." The facilities will accommodate 250.

Dr. John Kromminga is in his fifth year as president of the seminary. He is an able executive.

The student lounge and lunchroom area is constructed very much like a modern restaurant while maintaining a simplicity which makes for comfort and relaxation. Many ideas are born here over coffee.

The chapel is viewed across the man-made pond which is a part of the beautiful landscaping of the 15 acre campus. The seminary grounds are contiguous to the new 150-acre Calvin College campus.

The lecture rooms are designed to stimulate a 'round table' atmosphere, and are conducive to good rapport between professor and students by providing a face to face contact.

why I believe in the COMPACT

NO LONGER do we think concerning institutions of higher education solely in terms of small, medium, or large. Neither the number of students nor the size of the budget is a true criterion in measuring a college.

The term "small college" emphasizes the numerical shortcomings in a comparison with other institutions. In the term "compact college" there is the suggestion of a dynamic spirit and quality that transcends the quantitative measure of the school.

It is this "spirit" quality that gives a luster and value to a college where the students are relatively few in number. Let us examine some of the things that belong to a compact college.

A compact college derives its philosophy of life from idealism rather than materialism. The things that count are qualitative rather than quantitative. Lack of equipment may seem like a handicap, but frequently it teaches a greater lesson in the realm of ingenuity demanded by the need for substitutes. In the compact college the real focus of knowledge is more likely to be upon faith in basic assumptions rather than in the accumulation of facts and disputable conclusions.

Within the realm of this idealism the Christian college presents its faith in God and the Bible as the Word of God. It is indeed refreshing to know that the yardstick of values consists of the eternal worth of truth, faith, and love, rather than in the temporal abundance of possessions.

The impact of numbers in a large university tends to distort the significance of the few. Nothing seems to count unless it is big enough or numerous enough to capture the attention of the multitude. This is a plague of modern American society. The individual seems so solitary in a crowd which is a motley array with few cohesive forces to bind together.

Not so in a compact college where a family spirit can easily develop. Each one sees himself as a part of a whole or the link in a chain. A sense of unity and sharing gives courage, strength, and inspiration.

Excellence has no reluctance in attaching itself to the few. As a matter of fact, such phrases as "custom made," "tutoring" and "handpicked" give the idea of a better quality than their counterpart in mass production. The term "mass excellence" is sometimes used in educational circles, but the apparent contradictory meanings of the two words in their separate settings give a sense of uneasy association when used together. However, excellence and smallness are not necessarily synonymous terms. While excellence may come from the few, it may also come from the many.

Nevertheless, some studies show that the small liberal arts colleges contribute five times the number of future members in *Who's Who in America* as do the large universities when compared on a per capita basis.

The development of the qualities of leadership, the ability to get along with people, and others seem to flourish in the colleges small in size but rich in opportunities for classroom and extra curricular responsibilities.

To substantiate this point, let me cite the impressive record of a compact college in the Midwest. Out of a small group of 225 students in the 1935-39 period, there are counted today four college presidents, three college deans, and members of the faculty in universities such as Wisconsin and Boston, as well as in seven smaller colleges.

A great number of ministers are now serving as district superintendents or in a similar capacity. Quite a few are pastors, with one of them serving for a time as the pastor of the vice president of the United States. Many serve in missions around the world, a great number are teachers in the public schools, and one is a county superintendent of schools. Few larger institutions can produce a similar service record on a percentage basis.

Much has been written about the teacher-student relationship in colleges commonly known as "small." While large universities attempt with some degree of success to achieve this goal of friendly relationship, it can generally be said that in the small college the student is known by name to his professor rather than as a registration number. This descriptive difference has some far-reaching results.

It means that the teacher regards the student as a person, someone with needs to be met and experiencing the emotions of sorrow and joy which are to be shared. Encouragement in the hour of disappointment brings out the spirit to try again. Values such as these, including the positive friendship with master teachers, have results far beyond the day of graduation.

The small—or as we prefer to say—the compact college has the unique distinction of bringing together students with a good motivation. Many students work in the summer and take part-time work during the school year. There is a seriousness and a concern for achievement that is seldom matched in larger institutions. Knowing full well the cost of their education in effort as well as in dollars, such students are determined to make the best possible use of their opportunity.

Good motivation is like measles—contagious. A climate of work brings a rich reward of concentration. To be sure, too much work can defeat the study program, but the opposite is likewise true. Too little work may cause faulty and lazy habits equally as deadly and much harder to remedy.

It would seem that the campus that encourages best the fundamentals of religion and democracy is the compact

Dr. Goodman is president of Marion College, Marion, Ind.

Like a compact car,
the compact
college has everything
but the bulk

college

by Woodrow Goodman

church-related college. There are in such institutions some values that produce convictions, the love of God, and patriotism—things which are almost out of sight in larger groups. One chaplain in the armed services after dealing with thousands of men wrote back to his alma mater, a small Christian college, to the effect that if America is to have moral leadership it is up to the small Christian liberal arts college to produce it.

Thus there are seven reasons why I believe in the compact college.

1. Foremost, I rank the emphasis on idealism rather than materialism.
2. It provides the value of a family-type unity.
3. It has the proper environment for academic excellence.
4. It has proven its ability to develop leadership at all levels.
5. It offers a friendly relationship with teachers which transcends the academic.
6. It provides a climate of better motivation for learning for students who are just emerging into adults.
7. In the realm of religion and democracy the small college is frequently in the forefront in the indoctrination of fundamental principles for the American "way of life."

In all of these aspects, I believe the dynamic small college has the edge over institutions much larger in size and possessions. The true worth of a college consisteth not in the abundance of the things possessed, but in the spirit that possesses its alumni.

But...WELCOME PTL!

Pocket Testament League Moves on to

SOUTH AMERICA

God is calling PTL to South America at one of the most critical hours in the history of that vast Continent.

137,000,000 people in 13 countries are poised for a great thrust forward. They look to the future with determination and hope.

The forces of democracy in South America are laboring earnestly to solve the difficult political, social and economic problems. But Communist influences are also busily engaged in fomenting discord and revolution. This is an hour when Christians of our country should unitedly pray for a great movement of the Spirit of God in South America as our PTL teams begin a continent-wide Scripture distribution and evangelization campaign in hearty cooperation with the noble army of missionaries and national Christians in each country.

Enemies of human freedom and of the Gospel of God's grace may seek to interfere with our teams in this great task. We need your prayers for their safety and your generous support to provide ample supplies of Scriptures in the new Spanish and Portuguese texts.

CHINA • JAPAN • KOREA • AFRICA • EUROPE
and NOW SOUTH AMERICA

Alfred A. Kunz, International Director

POCKET TESTAMENT LEAGUE

49 Honeck Street, Englewood, New Jersey Dept. U

Please send me further information on the new South America Campaign

Name_____

Address_____

City_____ Zone___ State_____

Convention Approves Bible Program

A NATIONWIDE campaign to "return the Bible to the heart of the nation" was launched by the National Association of Evangelicals at its 19th annual convention. The three-fold program, designed to extend through 1962, calls for family Bible reading, a return to Bible exposition in evangelical preaching, and promotion of the use and distribution of the Bible in at least 100 major cities of the nation.

Dr. Arnold T. Olson of Minneapolis, president of the Evangelical Free Church of America, is chairman of the committee which will implement the program to return the emphasis in American life to the importance of the Bible as the Word of God.

He said an attempt will be made to obtain commitments from ten million American men, women, boys and girls to read the Bible from cover to cover in 1962, beginning on Bible Sunday in December of this year. The promotion would be done through denominations and local churches with NAE providing covenant cards and reading schedules at nominal cost.

The second phase of the program calls for a re-emphasis of Bible preaching in the following manner:

1. Sermons on Bible Sunday be made up entirely of Scripture except for outlines, headings, etc. with a prize being offered to the best one submitted to the judges appointed by NAE. Denominations might also wish to implement this.

2. Encouraging of expository preaching in 1962. It is proposed that each group select its best and that these be published in a book—*The Best in Expository Preaching in 1962.*

3. The denominations are asked to encourage systematic book-Bible study at the mid-week services.

For the promotion of the use of the Bible, Dr. Olson has suggested that reading of the Scriptures be arranged in city squares, shopping centers and public parks for at least six hours of continuous reading daily in the week prior to Reformation Sunday next October. He said the New Testament could be read through this way in five days and the goal is that this be done in 100 major cities.

At a press conference where the program was announced, a gift of one million copies of the Gospel of John to NAE to be used in implementing the program was also revealed. Mr. William Ackerman, international director of the World Home Bible League which is making the gift, said the Gospels would be made available to churches for distribution to Bibleless homes.

Signing the NAE Statement of Faith is President Thomas F. Zimmerman. Each officer must sign the statement annually as a part of the installation ceremony. Waiting to sign are (left to right) Dr. George L. Ford, executive director; Dr. Robert A. Cook, first vice president; Dr. Jared F. Gerig, second vice president; Dr. C. C. Burnett, secretary; Dr. Paul Petticord, program chairman, and Seth Rohrer, finance chairman. Dr. Stephen Paine, a former president, receives the signatures.

NAE CONVENTION REPORT

Zimmerman Named to Second Term as Head of Evangelicals

THE REV. Thomas F. Zimmerman of Springfield, Mo., was re-elected to a second term as president of the National Association of Evangelicals. He is general superintendent of the Assemblies of God, an NAE member denomination.

Other principal officers re-elected include Dr. Robert A. Cook, Wheaton, Ill., first vice president; Dr. Jared F. Gerig, Fort Wayne, Ind., second vice president; Dr. Cordas C. Burnett, Santa Cruz, Calif., secretary, and Carl A. Gundersen, Wheaton, Ill., treasurer.

Dr. Paul Petticord of Portland, Ore., was elected to the position of the NAE convention program chairman for 1962.

New members of the NAE board of administration which governs the affairs of the association between conventions include the following clergymen of various denominations:

G. Lowell Baggett, Lake Charles, La.; Henry Bast, Holland, Mich.; Vincent Brushwyler, Wheaton, Ill.; Robert Dempsey, Carlisle, Mass.; Othel T. Dixon, Mountain Grove, Mo.; R. L. Decker, Kansas City, Mo.; Vernon Grounds, Denver, Colo.; Paul L. Kindschi, Marion, Ind.; J. C. McPheeters, Wilmore, Ky.; Houston R. Morehead, Cleveland, Tenn.; Stephen Paine, Houghton, N. Y.

Frank W. Smith, Des Moines, Iowa; Hiram H. Van Cleve, Bristol, Tenn.; Irvin S. Yeaworth, Cincinnati, Ohio; Dale Cryderman, Spring Arbor, Mich.; Dean Gregory, Portland, Ore.; Joseph Hemphill, San Gabriel, Calif.; Albert J. Lindsey, Tacoma, Wash.; Richard Ayers, Kinder, La.; James Cole, Zellwood, Fla., and Clarence Fast, Zion, Ill.

Among laymen elected to membership on the board are Kenneth S. Keyes, Miami, Fla.; Seth A. Rohrer, South Bend, Ind.; Cyrus Nelson, Pasadena, Calif., and George Willms, Newton, Kansas.

Member denominations of the NAE also have an official representation on the board of administration. Among the denominational officials elected are Charles W. H. Scott, Assemblies of God; Arthur M. Climenhaga, Brethren in Christ; Alfred Palma, Christian Church of North America; A. M. Phillips, Church of God; Leslie C. Benner, Churches of Christ in Christian Union; Arnold T. Olson, Evangelical Free Church.

Ralph A. Vanderwood, Evangelical

Methodist; George K. Millen, Evangelical United Brethren; Vincent R. Bird, Foursquare Gospel; Leslie R. Marston, Free Methodist; Billy A. Melvin, Free Will Baptist; L. Sigsbee Miller, International Pentecostal Assemblies; Dan E. Friesen, Mennonite Brethren; Tillman Habegger, Missionary Church Association; Chester G. Stanley, Ohio Yearly Meeting of Friends; R. Bryant Mitchell, Open Bible Standard.

Dorwin E. Smith, Oregon Yearly Meeting of Friends; A. W. Thomas, Pentecostal Church of God; W. H. Turner, Pentecostal Holiness; J. E. Zuch, Primitive Methodist; D. Howard Elliott, Reformed Presbyterian; L. D. Dellinger, United Brethren in Christ; Kenneth E. Geiger, United Missionary Church, and Rufus D. Reisdorph, Wesleyan Methodist.

NEW TRANSLATION ASKED

A GROUP of leading evangelical educators called for "a new definitive translation of the Bible based on the latest and best textual materials available," at the Grand Rapids convention.

Meeting as the seminary division of the Education Commission of NAE, the scholars said the translation should be "of dignity and literary worth suitable for pulpit usage and of such a nature as to be acceptable throughout the English-speaking world."

Until this new translation is ready, they called for an up-dating of the King James Version "by removal of archaisms and some minor revisions" as soon as possible.

In order to stimulate interest in devotional reading of the Scriptures, they encouraged the use of the popular vernacular versions or translations that are currently available.

Ockenga Scores Weakness

THE UNITED States and the West cannot snatch the initiative from Communists surging through a large part of the world without developing a positive, aggressive diplomacy, with firmness backed up by military strength and force, Dr. Harold John Ockenga of Boston told the opening NAE public rally.

Dr. Ockenga, pastor of the Park Street Church (Congregational) in Boston, said that much of the Communist gains must be attributed to the vacillation and weakness of the free world.

"For some unknown reason, leadership in the free world has refused to believe that a Communist is a Communist," he said. "This leadership lacks knowledge of purposes, techniques and goals of Communism. Moreover, it does not have a competing philosophy which is consistent and complete, and it fails in courageous action for the promotion of a competing program.

"The resort to expediency rather than principle, the demonstration of vacillation in reference to commitments, and the willingness to compromise, have encouraged Communism in its expansive and aggressive policies."

Dr. Ockenga said the first thing needed in any effective program to counteract Communism is "the implication of the belief in God for every realm of human life."

"A man who believes in God also believes in the dignity and value of an individual human being," he continued. "The believer in God believes that man according to law may express himself in a free society. He has freedom of ballot, freedom of the press, freedom of religion, freedom of economic activity and freedom of speech.

"It is time that we undertake to propagate these views in competition with the views of the Communists. We should exploit the natural desires of men for freedom.

"It is time to underscore the differences between the Communist and a free society. Instead of obscuring and depreciating the American dream which has built this noble society, we should exalt the elements of it over against Communism. We should be unafraid to reveal the condition of the captive nations and their degrading slavery."

Dr. Ockenga recalled the obvious irritation of Mr. Khrushchev over the American emphasis of "Captive Nations' Week" in 1959, and added he believes that "such initiative on our part could actually hurt the Communist cause."

Noting that firmness is the only thing which Communists understand, Dr. Ockenga called for courage in dealing with the Berlin situation.

"We should remind the Communists of their treaties and of our rights, and declare that we will maintain access to Berlin whatever comes, even if this means using atomic weapons."

"Courageous action demands diplomatic firmness in reference to a nation such as China, which today threatens her neighbors and has invaded Vietnam, Tibet and Korea," he said, and added that this is no time for China to be "rewarded with recognition or admission to the United Nations."

Delegates See 'Operation Abolition'

AN ESTIMATED 2,500 people saw the controversial film, *Operation Abolition,* when it was shown in the Grand Rapids Civic Auditorium during the NAE convention. Association officials said the showing of the film was in keeping with the organization's policy that "the people have a right to decide its merits for themselves."

One NAE spokesman said the crowd reaction "was about what you would expect from a good patriotic Fourth of July speech." Over 300 people turned in reaction sheets which overwhelmingly favored the film and urged its showing to others.

The reactions were mailed to Michigan's Governor Swainson who just a few days previously had ordered his State Police to stop showing the film. Newspapers quoted him as saying he had been influenced in his decision by articles in *The Christian Century* and by complaints which had come from the Michigan Council of Churches.

Two NAE officials, President Thomas F. Zimmerman and Executive Director George L. Ford, issued a statement in which they expressed "concern over widespread efforts to suppress information concerning Communist defiance of law and order in our free society." They said the student riots in San Francisco—which the film depicts—were a clear example of such defiance.

"We recognize that there are differences of opinion as to the merits of the film," the statement continued, "but we believe the public ought to be apprised of what happens in occurrences such as the San Francisco riots. The cause of freedom will not be served by the suppression of information, and we hope the public officials will exercise real caution in yielding to any pressure groups who plead for such suppression of information."

EVANGELICALS URGED TO UNDERSTAND 'NEW' AFRICA

REPORTING ON a seven-month tour of Africa, Bishop Henry Hostetter said that while there is much confusion in Africa there are also great opportunities for the church at this crucial time. Speaking to mission executives and church executives from more than 30 denominations, he urged them to seek to understand the African's reaction to current factors which affect his life. Confronted with Communist propaganda, the African does not have the background and experience to interpret its high-sounding promises. We must endeavor to help him through these crucial times with patience and love, he said.

Bishop Hostetter, foreign secretary of the Brethren in Christ Foreign Missions Board, made his extended tour of Africa on behalf of his church in the interest of better understanding mission problems of the "new" Africa.

We have difficulty understanding the influence of tribal customs and culture, he said, and this problem is magnified with the resurgence of tribal practices in the absence of European restraints.

It was observed by the executives who participated in the discussion that in some areas of Africa primary education is largely being taken over by the governments, releasing missionaries from that type of work. In other areas, however, it was noted that the mission school is still the only education available.

Theological Talks Approved

THE ESTABLISHMENT of a Theological Study Committee to bring together evangelical thinkers was authorized by the National Association of Evangelicals in its recent convention.

The Board of Administration acted on a recommendation by Dr. George L. Ford, executive director of the association, who asked that evangelical schools "release men of scholarship from heavy teaching loads at least for a period of time so that they can convey to others the understanding they possess of the theological issues of today."

Dr. Carl F. H. Henry, editor of *Christianity Today,* also called for such a task in an address to the convention. "I would like to see NAE somehow stimulate great evangelical dedication to the enterprises of theology, evangelism and social ethics," he told a luncheon audience of nearly 400 church leaders. He said he hoped that unaffiliated evangelicals such as Southern Baptists, Missouri Synod Lutherans, Christian Reformed and many evangelical scholars in ecumenically-identified denominations would join in the discussions.

"If NAE were to invite participation simply for the mutual pursuit of truth, the spark might leap into a flame," Dr. Henry said. "The doctrine of the Church—her nature and mission—should surely be a prime consideration."

Named to a preliminary committee to set up such a conference were Dr. Merrill C. Tenney, dean of the Wheaton College Graduate School; Dr. Fred Thompson, pastor of First Christian Church, Chicago, Ill., and Dr. Robert Cook, vice president of Scripture Press, Wheaton, Ill. Evangelical theologians from across many denominational lines will be invited to participate, the committee indicated.

"Let those who are in a position to finance this type of undertaking come forth with their support," Dr. Ford urged in his recommendation. "Let evangelical scholars come forth with positive suggestions of implementation. Let us all take this seriously and give back to the world a positive attitude toward the Word of God.

"In our approach to this we should be careful not to fall into the same pits that have mired the ecumenical movement," he said. "Let us approach the Word of God with faith rather than doubt. Let us remember that we need both the scholar to solve the problems and the preacher to convey the message to the people. Scholarship is not to replace evangelism, but to undergird it, to preserve it and to make it more effective."

The move was generally hailed among church leaders attending the convention as indicating that NAE had intellectually come of age.

Nearly 400 church leaders attended a luncheon which was addressed by Dr. Carl F. H. Henry, a noted theologian.

Illinois Church Wins Architecture Award

THE EVANGELICAL Protestant churches of the nation, conservative in theology and oftentimes in the past conservative in architectural design in the interest of economy, are taking a new and thoughtful look at the impact of the church edifice and plant as a witness for God in the community.

This was the conclusion reached by a panel of architects and engineers serving as judges in the annual Church Plans Award competition at the recent NAE convention. The awards are given jointly by NAE and *Christian Life* magazine.

The top award for 1961 was won by the new Trinity Evangelical Covenant church of Oak Lawn, Ill., and the architect, William M. Cooley and Associates, Park Ridge, Ill.

Robert Foltz, president of Evangelical Associates, Inc., South Bend, Ind., and chairman of the judges' panel, said the entries indicate that evangelical congregations in their commissions to designers are paying much more attention to site planning, growth potential and ultimate program development.

He said there is a transitory stage in church architecture at the present time, meeting somewhere between the "cathedral" type of edifice and the "meeting house oversquare" in which the sanctuary is wider than it is in depth.

In the Protestant churches there is a noticeable trend to the modified rotunda style of design, which makes it possible for everyone to sit closer to the pastor as he ministers.

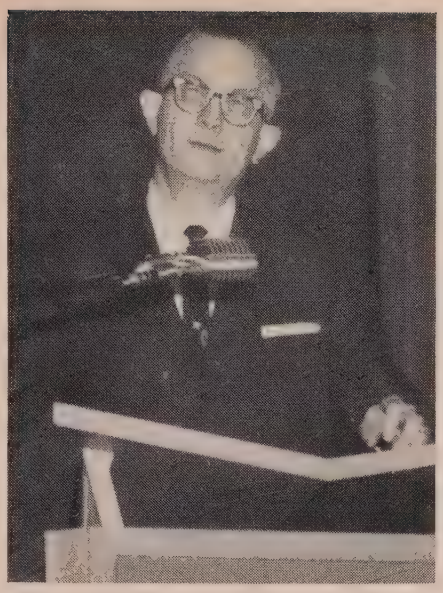
"This closeness to the pastor and the focal point of worship is symbolical in the design to the inherent nature of the fellowship of Christian believers, and to the access to God which the churches preach and teach," he said.

BATTLE ON AID TO PRIVATE SCHOOLS JUST BEGUN—ARCHER

A LEADING figure in the church-state separation struggle told delegates to the NAE convention that the battle on aid to private schools has just begun.

Dr. Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State, said in a public rally: "The Catholic population is increasing and church leaders now claim 40 million in these shores. The parochial schools are growing faster than the public schools. In recent years state after state has wavered on such questions as public money for parochial school buses.

"But we will not be intimidated," he said, "and we believe that we speak for the American majority. The very existence of free religion depends upon our resistance to clerical domination."



President Zimmerman

President Calls for Return to the Bible

RIDICULE for the millions of persons who comprise the nation's Bible belt is rapidly changing to respect because many skeptical Americans now concede that the modern crisis demands a return to the Word of God, the Rev. Thomas F. Zimmerman of Springfield, Mo., told the NAE delegates in his presidential address.

"It is not surprising that out of the deep pall of skepticism hanging over the heads of all who do not possess the authority of divine revelation has come a willingness to listen for answers which make sense in a scientific age, in a time of indecision, and an era of cold war," he said.

"The times in which we live do demand a return to the Word of God," he said. "Faith has been undermined because the authority of the Word of God has been questioned.

"What has been a growing concern with the leadership of the National Association of Evangelicals has now become a gripping conviction—there must be a special emphasis on the study of the Word of God in the churches of America. The Bible must be returned to the heart of our churches and the nation.

"Consideration and acceptance of God's Word just as another great book, as a fine piece of literature, or one of the world's masterpieces is not enough."

STUDENTS ATTEND

Honors for the largest delegation of students from the greatest distance went to Fort Wayne Bible College, Fort Wayne, Ind., which had ten students present at the NAE convention.

Hoffmann Calls for Respect for Bible

"HOW WOULD you feel if you came to your church on a Sunday morning and found an official sign had been hung there, 'Closed Until Further Notice'?"

Dr. Oswald C. J. Hoffmann of New York, the Lutheran Hour radio network speaker and director of public relations for the Lutheran Church—Missouri Synod, told the NAE delegates in the final luncheon session at Grand Rapids that "this very thing has happened in many places in the world in our own generation, and it can very well happen here if Christians continue to take the Word of God for granted."

He warned that there is a tendency on the part of many in the United States to regard the Word of God with doubt and hesitation.

"But the Living God will not be denied—He is always looking for those who will hold His Word in faith and proclaim it in truth and power. If we refuse to rightly use the Word, we may well lose the Word."

He urged that all Christians who loyally place themselves within the evangelical framework recognize the need for the true spirit of Christian love to be displayed, even "to those who despitefully use us."

MISSIONS LEADER SAYS CASTRO IS THREAT TO LATIN AMERICA

COMMUNISM which flies the banner of Castro is becoming an increasing threat throughout Latin America, Rev. Melvin Hodges told mission executives at the annual meeting of the Evangelical Foreign Missions Association, the missions arm of NAE. Noting riots which have taken place in various Latin American cities, Mr. Hodges expressed the conviction that the advance of the gospel into Latin America offers the greatest hope in turning back Communism by meeting the needs of restless, seeking young people.

Mr. Hodges, secretary for Latin America for the Assemblies of God, noted also that the Roman Catholic Church is rapidly increasing the number of missionaries it is sending to Latin American countries, where by their own statements there are as few as ten per cent of the population in some countries who are practicing Catholics.

While he gave encouraging reports of evangelical work in Latin America, he expressed deep concern for the future of the work in the face of threatening revolution.

Women's Fellowship Elects Officers; Hears Eugenia Price at a Luncheon

Mrs. Joseph Flower of Syracuse, N. Y., was installed as the new president of the Women's Fellowship organization of the National Association of Evangelicals during the Grand Rapids convention. She succeeds Mrs. Everett Armstrong, Spokane, Wash.

Other officers of the women's organization include Mrs. Joseph Kimbel, South Bend, Ind., first vice president; Mrs. Fred Tooze, Evanston, Ill., second vice president; Mrs. Dale Cryderman, Spring Arbor, Mich., secretary, and Mrs. Eunice Edwards, Nashville, Tenn., treasurer and secretary of promotion and publicity.

Board members at large serving for the next year will be Mrs. Armstrong, Mrs. Wendell Rockey of New York, Mrs. Leslie Marston of Greenville, Ill., and Mrs. Theodore Elsner of Philadelphia, Pa.

Eugenia Price, noted author and lecturer, spoke to 650 women at a luncheon sponsored by the Women's Fellowship. An autograph party followed the luncheon.

The women adopted a strong resolution asserting that American churches are out of order when they engage in campaigns designed to aid Red China. It said, "We strongly protest any softening or recognition of Red or Communist China by the United States. Let us stop prattling about free speech in defense of recommendations that corporate Protestantism enmesh itself politically in a 'softer on Red China' policy, and start exercising free speech in proclamation and practice of repentance and the gospel of Jesus Christ as the churches' primary task."

The women also charged in their resolutions that American churches have not been doing an adequate job of educating young persons concerning the dangers surrounding the use of alcoholic beverages. They pointed out their position that total abstinence is one of the hallmarks of evangelical Christian ethics, and that churches should be active in campaigns to discourage the custom of moderate drinking.

S. S. GOAL: 80 MILLION

A goal of 80 million in Sunday school by 1970 was announced by the National Sunday School Association as a part of its "Double in a Decade" program. The announcement was made by Dr. Clate A. Risley, executive secretary of NSSA, at the recent NAE convention. NSSA is the church school arm of NAE.

"In order to meet the challenge of this decade, it will also require a doubling of our efforts and resources," Dr. Risley said.

A new undergirding program called "Citizens for Sunday School" was launched with Governor Mark Hatfield of Oregon as chairman.

Officers of the Women's Fellowship get together following a luncheon at which author and lecturer Eugenia Price spoke. Left to right are Mrs. Theodore Elsner, Mrs. Everett Armstrong, Mrs. Joseph Flower, Mrs. Dale Cryderman, and Mrs. Joseph Kimbel. The luncheon was attended by 650 women.

New Building for NAE Headquarters

Approval was given at the NAE convention for a new headquarters building to house the offices of the National Association of Evangelicals. The building will be located in Wheaton, Ill., present home of the association. The Board of Administration unanimously approved the project.

The building, scheduled to be completed early in 1962, will cost an estimated $100,000.

In addition to the Wheaton office, the association also maintains an office of public affairs in Washington, D. C., and five regional offices.

In other action, the board created the new staff position of director of information. Named to the new post was W. Stanley Mooneyham, editor of *Action* magazine for the past two years. He will continue in that capacity while directing the public relations activities of the organization.

The board adopted a budget of $322,426 which covers the work of the national office, the office of public affairs, and the five regional offices.

EFMA Now Serves 5,586 Missionaries

Two missionary agencies were received into membership by the Evangelical Foreign Missions Association at the recent Grand Rapids convention, bringing the total number of missionaries serving under its member boards to 5,586.

The two were the Latin America Mission with headquarters at Bogota, N. J., having 145 missionaries, and the Pilgrim Holiness Foreign Missions Department with headquarters at Indianapolis, Ind., having 118 missionaries.

Executives gathered for the meeting heard Rev. David Adeney, Far East secretary of the International Fellowship of Evangelical Students, declare that foreign missions today must find a way to reach the teeming millions of young people who have been swept up in great social, economic and political changes.

He recommended that missionaries give close attention to encouraging Christian university students to carry on an effective witness.

Joe Weatherly of Gospel Films further emphasized the opportunities of work among the youth of the world by telling how the teen-agers of Singapore had been trained for witnessing and how these young people had reached whole segments— 30,000 to 40,000 population of that city.

Mr. Kenneth Keyes receives the "Layman of the Year" award from Dr. James D. Murch, chairman of the NAE Evangelical Action Commission.

Keyes Is Named 'Layman of Year'

KENNETH S. Keyes of Miami, Fla., a past president of the National Association of Real Estate Boards, was named "Layman of the Year" at the NAE convention.

The award is made annually by the Evangelical Action Commission of the association in recognition of leadership, activity and stewardship on behalf of the historic Christian faith in America by a layman.

Keyes is an elder in the Shenandoah Presbyterian Church in Miami and has served as moderator of St. John's Presbytery. He has also served on the stewardship committee of the General Assembly, the Presbyterian Church, U. S. and was chairman of the finance committee of the recent Billy Graham Greater Miami Crusade.

Keyes is widely known for authorship of a personal message, "In Partnership with God." More than five million copies of the message have been printed and distributed, and he has given the message orally more than 550 times in addressing civic clubs and church groups.

Identified with Florida real estate since 1925, Keyes has seen his firm grow from a single-desk operation to one of the nation's largest realty organizations, employing 225 persons and doing a volume of business in excess of $65 million annually.

In addition to having served as chairman of the finance committee of NAE, he headed an undergirding campaign several years for the organization.

TEXT OF RESOLUTIONS

ON COMMUNISM

Whereas the National Association of Evangelicals believes that:

1. Communism is not only a political system, but also an avowed enemy of the gospel by its atheistic character, and

2. A counterfeit religion that would substitute its own doctrine for the Christian faith, and

3. A subversive movement which seeks to infiltrate and destroy the Church,

Be it resolved that:

1. Communism is an area of legitimate concern for all Christians and of the NAE in particular in its historic purpose to defend the ministry of the gospel, and

2. NAE has a responsibility to encourage the study and understanding of the Communist philosophy, strategy and thrust, and

3. NAE has the obligation to bring to its constituency all the facets of Communist tactics in its attempt to destroy the church and superimpose its ideologies upon the church and nation.

We believe that NAE should make a positive approach to the problem of Communism with a dynamic presentation of the gospel rather than engage in the investigation and exposure of individual Communists.

ON THE MEANS OF COMBATING COMMUNISM

Believing that freedom is bestowed upon us by God and that it must be carefully protected from both internal and external threat of international Communism, the National Association of Evangelicals affirms its support of governmental investigatory functions necessary for national security. Such functions must, however, be in accord with democratic procedures and must be limited and conducted in such a way that individual rights will not be unconstitutionally overridden.

We further believe that the national security, faced by forces which would destroy our constitutional form of government, requires the distribution of factual information on the nature of the Communist threat. Whether distributed by governmental or non-governmental agencies, the value of such information will be determined by its correspondence to the facts and by the clarity of perspective in which the facts are presented.

ON CHRISTIAN EDUCATION

Whereas we recognize the importance of the contribution of Christian education to the life of the evangelical movement and its significance in the critical days in which we live, and whereas today Christian education faces a severe crisis in securing adequate support, therefore we commend the work of the Education Commission of NAE through its four divisions:

1. The National Association of Christian Schools
2. The North American Association of Bible Institutes and Bible Colleges
3. The College Division
4. The Seminary Division

We urge evangelicals to support adequately the work of the various divisions of the Education Commission and the institutions which they represent.

ON RELIGIOUS SUBSIDY BY TAX EXEMPTION

Whereas it is recognized that religious institutions, such as churches, schools and hospitals, and welfare agencies are exempt from federal, state and local taxes on the ground that they are of a non-profit nature, and on the moral principle that such institutions should be encouraged as vital to the general welfare of society and the perpetuity of sound government;

Be it resolved that the National Association of Evangelicals believes that such tax exemption for churches and religious institutions is in keeping with the principle of separation of Church and State as set forth in the First Amendment to the Constitution of the United States, but this should not be construed as including the operation of secular enterprises not directly related to the function of the church or religious institution.

(Continued on page 23)

Ford Asks Return To Scholarship

LIBERAL leaders in the modern Protestant ecumenical movement have surrendered and sacrificed scholarship and objectivity in their effort to build one great world church, delegates to the NAE convention were told by Dr. George L. Ford, executive director of the association.

"It is going to be up to evangelical scholarship to return objectivity to the study of theological matters," he said. "There is a demand from the grass roots for clearly stated, easily understood treatments of the matters of authority, the nature of the church, the place of the Word of God and the mission of the church in today's world.

"Let us remember," Dr. Ford said, "that our purpose is not to try to force everyone and every group into some drab mold of sameness, but to stimulate interest and concern in the authority of God's Word and to preserve the Protestant principle of private interpretation."

Tracing the historical background of interdenominational church cooperation, the executive director said that evangelicals were first in the field with the organization of the Evangelical Alliance after a conference in London, England, in 1846.

"This was a positive approach based upon the full authority of the Word of God," he said, and added: "For at least 50 years the Alliance had a profound influence both in Europe and America. Outstanding work was done on behalf of religious liberty, observance of the Lord's Day, temperance, evangelism and human freedom. A world-wide day of prayer was established."

He blamed European higher criticism which discounted the authority of the Bible and brought forth theological liberalism as forces which threatened the life and ministry of the evangelical church, and resulted in liberals withdrawing from the Evangelical Alliance to form the Open Church League in 1894. This organization led to formation of the Federal Council of Churches of Christ, which was replaced in 1950 by the National Council of Churches of Christ in the U.S.A.

He said the National Association of Evangelicals was formed in 1942 to provide an effective means of cooperation without compromise for the Bible-believing Christians of America.

"In derision, some call us a minority group," he concluded, "but I am confident that Communism fears a spiritual, vital, small church much more than it does a large but spiritually lifeless ecclesiastical structure."

Relaxing before one of the sessions with Brig. Gen. Robert Taylor, Deputy Chief of Chaplains, U.S. Air Force, is Floyd Robertson (left), executive secretary of the NAE Commission on Chaplains, and NAE President Thomas Zimmerman.

Editor Discusses Church Dialogue

UNLESS THE "irreducible minimum" is adopted as the basic premise in talks with non-evangelicals, NAE should not waste time in "pointless dialogue," the editor of *United Evangelical Action* magazine and newly-appointed director of information told the Board of Administration at its annual dinner in Grand Rapids.

Evangelicals have adopted as an irreducible minimum "their belief in the Bible as the Word of God and their acceptance of the total life and work of Christ as God's plan for man's redemption," W. Stanley Mooneyham told the assembled leaders. "We cannot and will not compromise on these points. They are not open for negotiation," he said.

With a reference to some proposals for dialogue the editor said: "In this kind of conversation both parties must start from a basic premise if the dialogue is to accomplish any worthwhile purpose. Or if it is not to be futile talk, one or both parties must have points which they are prepared to compromise." Citing Nehemiah, who would not leave his work for the sake of conversation, he said: "We should always be ready to talk if the irreducible minimum is adopted as the basic premise, but I hope we are always too busy in constructive spiritual enterprise to waste time in pointless dialogue."

Three-Phase Program Against Communism

A THREE-PHASE "action program to combat Communism" was approved by the Board of Administration at the NAE convention. The program is predicated on the belief that "the encouraging of a revived and militant church through Bible study, prayer and witnessing will be the most effective force in combating Communism."

The three phases of the program are (1) literature, (2) films and tapes and (3) training classes, public meetings and conferences.

In the literature phase it was announced that the series of study guides on "The Christian Answer to Communism" now appearing in *Action* is being published in book form by Zondervan Publishing House. The book is scheduled to be ready in July.

It was also revealed that when the study guides have been completed in the magazine, a four-page insert will appear bi-monthly giving relevant material on Communism. Reprints of the inserts are planned for mass distribution. Plans were also announced for a 24-page "Primer in Communism for Youth" to be written by John Noble.

A "Youth Leader's Conference on Communism" will be held July 4 at Winona Lake, Ind. NAE will sponsor the conference and Youth for Christ International will be the host. Youth leaders and executives from denominational and independent groups will be invited.

the Christian answer to Communism

ONE OF A SERIES OF TEN DEFINITIVE STUDY GUIDES

PART EIGHT: *The Contemporary Crisis*

The sickness of the modern world is the sickness of moral confusion, intellectual anarchy, and spiritual despair. The revolution of nihilism, born of this confusion and despair, is peculiar not alone to any one country or people but in varying degrees is taking place everywhere. With almost frantic zeal we search for the political or economic panacea that will save us and the world from disaster, not seeing, apparently, that the disaster is already upon us and that for the cure we must examine our own souls.

The political and economic crises from which the world suffers are not causes but symptoms of a crisis that is even more profound—a spiritual crisis within the soul of man. Having alienated himself from God, having discredited the reason with which he was endowed by God, unable or unwilling to identify the evil with which the world of man is infected—modern man oscillates between extravagant optimism and hopeless despair.

As his optimism is shattered more and more by the force of events he sinks lower and lower into the slough of despondency. In his despondency he is tempted to strike out against the enemy he cannot identify, whose name he does not know, in desperate action. In his anxiety to escape from utter futility and meaningless existence he is tempted to give up his most priceless heritage—his freedom—to any man who even promises deliverance from insecurity. He is tempted to put his faith in the most absurd doctrine, to submit his will to the most brutal dictator, if only in such a way he can find that for which he longs with all the passion of his being—a meaningful existence, a life worth living, a life worth dying to preserve.[1]

So states J. H. Hallowell who has displayed keen insight into the problem of the contemporary crisis in western civilization from his position as an Episcopal layman and professor of political science at Duke University.

To this point our study has been concerned with the ideological and historical development of Communism and the methods used in the expansion of Communist control. On occasion the significance of this has been pointed out and steps in the direction of a counterattack have been suggested. These last three chapters will point up more specifically the problem and the Christian solution.

Sufficient evidence has been presented to indicate the true nature of Communism. The basic underlying philosophy of contemporary Communism is Marxism. Marxism is materialistic and historically deterministic. This makes it basically incompatible with Christianity (cf. Chapter One). The goal of Communism has been and is world domination by any means possible—violent revolution, military conquest, economic control or infiltration and subversion. To achieve this the Communists have taken advantage of unsettled conditions wherever they might be found. Stepping in to agitate, they then offer a panacea for the ills which they have created or worsened by their agitation.

In doing this the Communists have been markedly successful. From a small group of professional revolutionaries in Russia with some support from other small Marxist parties in Europe —a total of about 17,000—they have added to their numbers and brought more than one-third of the world's population under their control. They are still expanding and moving onward. There is little evidence to suggest that this tide will be stopped from within and outside forces thus far have shown little effectiveness in halting this drive.

The Fact of Crisis: It is this threat that makes these days critical. Apparently there is nothing that is able to effectively halt this monstrosity of Communism. It is apparent from the study thus far that it is a threat to our way of life as Christians and as citizens of a democracy. Since the spread of Communism has come so close to our shores in recent months and it appears that the threat to our own land is mounting, many are increasingly alarmed and wonder what should be the next step.

The threat to our way of life by Communism is found in two aspects of its thought and practice—*materialism* and *totalitarianism*. The former makes Communism anti-Christian with certain implications for political organization while the latter, although having certain implications for Christianity relates primarily to political and social relationships of rulers and ruled.

A thorough-going materialism posits the eternity of matter and the non-reality of spirit or non-matter. Thus for the materialist there is no God, soul or mind. These have no existence because they are non-material. Only matter has reality.

The implications of this basic premise are far-reaching. If there is no God or other absolute beyond the existence of matter, then there is no source of eternal, abiding, absolute truth upon which an objective system of law and order might be based. All becomes relative to time and place. The expedient becomes the good and true. Matter itself is not able to provide this absolute because of its ever-changing character.

Since there is no soul and since all goodness and truth is relative to time and place, it follows that there can be no abiding value attributed to man as an individual. He has no worth within himself. This makes man a tool of his environment. Furthermore it brings him under the subjection of the group. At a given moment the good of the group becomes all-embracing. The individual thus may be sacrificed for the good of the group.

It is at this point that one readily observes the relationship between materialism and totalitarianism. Totalitarianism is based upon the assumption that the individual is of little or no importance and his will can be made subservient to that of another individ-

[1] J. H. Hallowell, *Main Currents in Modern Political Thought,* New York: Henry Holt and Company, 1950. Pp. 618-19.

Published as a supplement in *United Evangelical Action,* P. O. Box 28, Wheaton, Illinois. Reprints of each study guide are available at ten cents each, $1.00 per dozen, $7.50 per hundred.

Writer: Thomas O. Kay

ual, a group, or the state. Totalitarianism thus results in the complete control of all facets of life in the interest of the state or that person or group which claims to speak for the state. Totalitarianism is what the Communist Party maintains when it is in power. It is called "the dictatorship of the proletariat" which, as was pointed out in chapter six, means the rule of the party and its leadership.

Such a totalitarianism is not consistent with our thinking about the best organization of a state. Liberal, constitutional democracy, since it provides for guarantees of rights and liberties, provides opportunity for individual expression better than other forms of government. It is the denial of the individual and his intrinsic worth that makes a totalitarian regime unacceptable to the person of democratic principles and to the Christian.

The crisis that Communism presents is that of a strong materialistic and totalitarian attack upon our way of life, neither of which is in accord with the basic tenets of a working democracy and a vital Christianity. A working democracy is in need of a strong undergirding philosophy which possesses a moral and spiritual content. Christianity offers this. The past strength of the form of government which we have is due in large measure to the spiritual and moral fiber that has been built into western civilization and the American way of life. This does not make democracy the only form of government compatible with Christianity, but Christianity strengthens democracy since it provides a sound moral basis.

It has been only the unconscious retention of a basic Christian frame of reference as a part of western civilization that has kept the American form of government as strong as it has been. This may not always continue unless we see that the undergirding philosophy is strengthened in its Christian orientation.

Our Constitution itself is not enough. It is a product of 18th century rationalism and deism. Some of the framers of the Constitution recognized the need of such an instrument to keep in line the evil natures of men. They did not accept the essential goodness of man as did some men such as Thomas Jefferson. This is particularly evident in the writings of James Madison in the *Federalist Papers*. These were written in support of the Consitution and represent some of the conservative thinking of the day. Although these ideas are not drawn from Christian sources they do represent certain elements that are in line with Christian thought.

In Paper No. 55 Madison wrote: "As there is a degree of depravity in mankind which requires a certain degree of circumspection and distrust, so there are other qualities of human nature which justify a certain portion of esteem and confidence. Republican government presupposes the existence of these qualities in a higher degree than any other form."

Materialism is not only a problem for the democratic way of life; it also strikes at the vitals of Christianity. Ultimately, as has already been pointed out, it is atheistic and opposes the concept of the worth and integrity of the individual.

Communism is materialistic. Therefore, it is counter to liberal democracy and Christianity.

Communism is also totalitarian and a totalitarian state is the antithesis of democracy. Liberal, constitutional democracy is rule under law and it preserves and respects the rights and liberties of individuals and minority groups. Totalitarianism brings all aspects of life under the control either of the state, the ruling group or an individual who dictates according to his desires. There is no regard for individual or minority rights and liberties as understood in the liberal political tradition. The good of the state or the whim of the dictator becomes the sole basis of political, social and economic action.

In the case of Communism this is the good of the proletariat as interpreted by the party and its leadership. By advocating the total abolition of bourgeois interests and the bourgeoisie itself, the movement denies the very basis of liberal constitutionalism.

Totalitarianism is also opposed to certain basic Christian principles, chiefly the concept of the individual. Inherent in Christianity is an individualism that grows out of the doctrine of the priesthood of believers. Although Christianity has existed and does exist under various forms of government, it finds itself opposing on theological and moral grounds that form of government which denies the individual his liberty of conscience.

The problem develops as the government or political system attempts to usurp the role of religion in the lives of the indivdual by dictating morals and other concerns of the conscience. Thus no form of government is anti-God or anti-Christian unless it becomes something of a religion itself. Communism has done this—and so another basis for opposition is provided.

Today Communism is the most open, most popular and most vital and dynamic manifestation of materialism and totalitarianism. Thus it gives democracy and Christianity their greatest concern. But totalitarianism may also take other forms. Communism is often referred to as the totalitarianism of the left. There is also a totalitarianism of the right. One is just as dangerous as the other.

The totalitarianism of the left is theoretically a tyranny of the majority. This allows no minority rights. In practice, Communism is a tyranny of a committee or an individual although it is all done in the name of the majority—the proletariat.

The totalitarianism of the right—usually called fascism—is where the state, in the name of and for the good of the state, assumes full control. This was the nature of the regimes of Germany and Italy under Hitler and Mussolini. Franco in Spain and some Latin American dictators are essentially of this type.

Some anti-Communist movements and extreme political rightists move in this direction by appealing to the good of the state and its preservation at any cost, even to the restriction of liberties.

So the political spectrum is not viewed as a straight line, but as a circle in which the right and left bend back upon themselves. Doing this, they meet and this represents the common totalitarianism which may be reached from either the right or the left.

Democracy then is that area or arc across the upper half of the circle which includes elements of both right and left—conservative and liberal. On either side there are those bounds beyond which one no longer remains within the framework of liberal, constitutional democracy. Just where to draw these lines is a problem. Who would dare claim sufficient political truth to be the final judge in these matters. Perhaps it is best to err in favor of democracy and put our trust in the democratic processes to weed out the thistles.

Totalitarianism of any kind cannot be made compatible with the liberal, constitutional democracy of which we are a part. It also poses problems for the Christian faith unless one resorts to a theocracy, an impractical ideal in these days.

Thus the crisis of our times, political and spiritual, is found in the attack upon democracy and Christianity in the forms of totalitarianism and materialism which at the moment apparently find their most vital and dynamic expression in Communism.

The Communist envisions his cause —world revolution, dictatorship of the proletariat, a classless society, and finally Communism—as being for the benefit of the masses. This gives it a basic humanitarian appeal. Why not try Communism? You have nothing to lose but your chains, Marx tells the masses. Communism not only offers a panacea for the social, political and economic ills, but it claims that its goals are inevitable according to the laws of his-

tory. And this "bandwagon" propaganda wins its converts.

Billy Graham quotes an American university student who went to Mexico and wrote the following letter to his fiancee, breaking their engagement:

We Communists have a high casualty rate. We are the ones who get shot and hung and lynched and tarred and feathered and jailed and slandered and fired from our jobs and in every other way made as uncomfortable as possible. A certain percentage of us get killed or imprisoned. We live in virtual poverty. We turn back to the party every penny we make above what is absolutely necessary to keep alive.

We Communists don't have the time or money for many movies, or concerts, or T-bone steaks, or decent homes or new cars. We've been described as fanatics. We are fanatics. Our lives are dominated by one great overshadowing factor—the struggle for world Communism. We Communists have a philosophy of life which no amount of money could buy.

We have a cause to fight for—a definite purpose in life. We subordinate our petty personal selves into a great movement of humanity, and if our personal lives seem hard, or our egos appear to suffer through subordination to the party, then we are adequately compensated by the thought that each of us in his small way is contributing to something new and true and better for mankind.

There is one thing in which I am in dead earnest and that is the Communist cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, my bread and my meat. I work at it in the daytime and dream of it at night. Its hold on me grows, not lessens as time goes on. Therefore I cannot carry on a friendship, a love affair, or even a conversation without relating it to this force which both drives and guides my life. I evaluate people, books, ideas and actions according to how they affect the Communist cause and by their attitude toward it. I've already been in jail because of my ideas and if necessary I am ready to go before a firing squad.

Would that Christians were so dedicated and believed with equal or even greater fervor in the cause of Christ and the ultimate triumph of His Church. It sometimes appears that Christians are willing to accept the inevitability of Communism. We must believe in the inevitable triumph of Christianity.

Such is the crisis as it can be seen. There is a deeper significance, however, which we must grasp if we are to approach an adequate understanding of the Communist problem and formulate a Christian answer.

Nature of the Crisis: It might be good to observe, first of all, what the crisis is not.

(1) The crisis is not socialism. Although today's Communism and Marx's "scientific socialism" of the past are types of socialism, they must be distinguished from other types. It is the trappings of these systems and not socialism *per se* that creates the problem. Socialism is a man-made economic system which is neither pro-Christian nor anti-Christian. Contemporary Communism is violently anti-Christian because it is materialistic and totalitarian.

(2) The crisis is not that of an impending military struggle. This conflict may come, but the crisis is deeper than this danger.

(3) The crisis is not simply the threat to liberal, constitutional democracy. We hold this form of government dear, but it is not indispensable for mankind's political or religious life. Past history bears this out. Men have lived good lives under other types of government, even some that were totalitarian. Paul managed to do pretty well with the gospel under Rome, which was hardly a democracy.

What then is the crisis? At its roots, it is a cultural problem. Since the earliest days man has displayed a culture. Culture, by simplest definition, is the traits of a given group of people at a given time. The history of western culture indicates a basic continuity and relationship of those cultures within the framework of its broader context.

Our culture basically has combined two traditions—(1) the Hellenic which is the rational, humanist tradition that received its basic orientation and frame of reference in the philosophies of ancient Greece and Rome, and (2) the Hebraic or Judaeo-Christian which is revelational, theistic and derives from the history of the Old Testament and the Christian Church.

A religious expression of some sort has always provided meaning, significance or integration for a culture. Since the beginning of the fifth century, Christianity has provided the basic religious expression for western culture. It has largely gone without significant challenge until the last two centuries. The rationalism and skepticism of the 18th century and the scientism and materialism—products of rationalism and skepticism—in the 19th and 20th centuries have effected a serious challenge to this basic Christian orientation.

As was shown in the first two chapters, Communism is a result of this and it is now attempting to provide the ideological and religious framework for contemporary culture. Since it is religion that attempts to give meaning, significance and integration to a culture, Communism in attempting to fill these roles is taking the part of religious expression.

Religion gives meaning and direction to life by providing a higher standard and an ultimate goal for history toward which all individual action is to be focused. The Christian application of this is made possible through redemption which reorients the individual's thought and action in the light of the ultimate goals.

Communism makes a similar application. The classless society is the ultimate goal—the Communist heaven. This is perfection—the end result of the historical process. The individual, by allowing himself to become a part of the inexorable historical process and removing from his mind all thoughts and ideas foreign to the materialism of Marx and Communist philosophers and believing in those things which the Communist calls good, can be redeemed from the ills and eventual destruction of the bourgeois world.

For many people Communism has effectively provided integration for culture. Furthermore, in an age of science and rationalism it has an appeal that a supernatural, revelational faith does not have. Such ideas are regarded as superstitious, unscientific and irrational. The Communists charge that Christianity has no appeal to those who desire a scientific and up-to-date answer. It is true that many in the western world have a tendency to accept without investigation anything that professes to be scientific. To be "scientific" is to be intelligent.

In the non-western world the appeal is different. The people are reminded that the western world has for four-and-a-half centuries been the source of colonialism. The exploitation of the people and the natural resources, the disregard for human life and rights—these things tend to turn the underdeveloped nations against the west. Anything which is anti-western finds a ripe audience and Moscow exploits this prevailing sentiment to the fullest.

Since Christianity is associated with western culture and since it usually came to these people along with the political and economic domination by the west, it has become to many of them as odious as the west itself. In this context it is easy to understand why the non-western world fails to grasp the supra-cultural nature of Christianity. The African and Asian are unable to distinguish between pure Christianity and western culture. But there is little wonder at their problem when we ourselves have been so prone to equate the two.

Since their own religions have no vitality, Communism offers them that which religion seeks to fulfill. Even though Communism is derived from the scientific materialism of 19th century western culture, it tries to pass itself off as non-western because it is anti-Christian. Russia and China emphasize this non-western image of Communism with alarming success. They preach that Communism, as a new ideology and force, will produce

better material results than traditional western ideology and they point to the first man in space as one of the evidences.

How effective is it? A look at swelling Russian prestige is enough answer.

Western Weaknesses: Much of the success of Communism can be attributed to the lack of western nations and Christianity to make meaningful and practical the salient features of their culture. This is a key factor in the development of an adequate answer to Communism.

Does this mean then that Communism is only a threat to the non-western and non-Christian world? Does Christianity and democracy have sufficient strength in the United States to offset the appeal of a materialistic, totalitarian ideology? The answers to these questions are of vital importance to all thinking people today.

Communism is a threat to America today because threadbare places are appearing in the fabric of both democracy and Christianity. Both are losing their respective distinctions and conforming to contemporary ideological patterns which are not a part of nor conducive to either. It is readily apparent that, knowingly or unknowingly, scientific materialism is the undergirding philosophy of many Americans. Even Christians have had their spiritual vitality weakened by its inroads in their thought and action. This philosophy of materialism has been woven into the warp and woof of our thinking through the processes of education in the contemporary world.

Frequently it is covered by a plea for objectivity in the name of Science. This certainly does not mean that the Christian cannot be objective or scientific in his approach to problems which can be handled at this level, but for many Science has assumed the role of deity. They claim for it the all-embracing answer to the fundamental questions of life.

The Christian attitude was expressed by one scientist in this way: "I keep my microscope on the lower shelf and the Word of God on the upper shelf. That way one is my servant and the other is my master."

But Science which has been deified refuses to recognize the existence or validity of ultimate questions which are philosophical and theological in nature. At its roots this type of thinking is quite compatible with that of the Communist. Such a philosophy is not to be equated with Communism, but it does not offer the best defense against it. Scientific materialism does not provide the spiritual thrust that is necessary for a strong anti-Communist position.

The basic problem again is seen to reside in a fact that has already been pointed out—materialism is basically opposed to Christianity, and democracy requires a strong moral foundation which materialism does not supply. Christianity must retain its supernatural distinctives or it becomes a meaningless collection of moralistic platitudes that do not provide answers to the fundamental questions of life nor an adequate spiritual base for government.

So the crisis is a cultural crisis. What is an adequate basis for culture? Is it materialism—or a biblical, theistic Christianity? The conflict resides in the hearts and minds of men and the allegiance of those hearts and minds is the prize of the victor. It is easy to see then how Satan can make use of these forces of opposition to God for his own purposes.

It thus behooves democracy and Christianity to win the hearts and minds of men. We must show them, first of all, that Christianity provides meaning, significance and integration to life and, secondly, that liberal, constitutional democracy—although full of problems—best serves the interests of humanity.

The Best Alternative: Thus far we have assumed that the Christian answer based on a biblical theism is the best alternative to Communism. Some proof must be given to support this, although the next chapter deals more specifically with the content of this answer.

What are some of the alternatives which suggest themselves as solutions to the crisis?

(1) Scientific materialism is perhaps the most prevalent philosophy today. Many people either directly or indirectly are attempting to make this philosophy do the job of providing meaning, significance and integration to life. Since the 18th century this type of thinking has prevailed among the intellectuals. Now it has become so much a part of our thought that it isn't recognized as an evil.

Communism grew out of this seedbed. We can thus conclude that a scientific materialism, even of a type that is not Marxist-oriented, is not an adequate answer to Communism. It is similar to Communism, but in the guise of a more subtle materialism it has been able to retain the general cloak of western culture and its Christian orientation.

(2) Democracy is another alternative. A democratic form of government with patriotism to inspire loyalty has much to be said for it. But we have also pointed out the need for a strong undergirding philosophy such as Christianity can provide. Patriotism must not be allowed to go so far that it overrides personal rights and liberties in the name of the welfare of the state, thus becoming a totalitarianism of the right.

(3) Religion in a broad sense is sometimes suggested as an alternative to Communism. This is interpreted to mean any religion. But a religion which is to be nothing more than this must be so broad that it is robbed of not only its distinctives, but its effectiveness. Liberal Christianity and certain ecumenical movements have so watered down the dynamic of Christianity that it is gradually losing its power.

(4) Existentialism has drawn a large following from among the intelligentsia. It attempts to revive the philosophical approach to man's problems, but it is relativistic and sets each man up as his own judge and final authority. It is also a philosophy of crisis where the doing is more important than anything else. Life becomes a series of crises until the time of the final crisis—death. Thus existentialism has been described as a philosophy of chaos and despair. Apart from Christianity it lacks the concept of a supernatural regenerating faith which is vital to man's need.

Any alternative must come to grips with the ultimate and basic problems of mankind, including those of the spiritual realm. Other alternatives might be proposed as ways to deal with man's crises, but they must meet the criteria we have established. It is our claim that a biblical, theistic Christianity can provide a solution that best deals with the basic problems about which the discussion has resolved.

It is important to remember that the contemporary crisis is more than that which is posed by Communism. This is the dynamic manifestation of the problem that goes to man's heart.

The crisis can only be effectively met where it originates—in the heart. And only Jesus Christ can change the heart.

Suggested Readings

Hallowell, John H. **Main Currents in Modern Political Thought.** New York: Henry Holt and Co., 1950. A very stimulating discussion of this very problem from an orthodox Christian viewpoint is found in the last two chapters.

Hallowell, John H. **The Moral Foundation of Democracy.** Chicago: The University of Chicago Press, 1954. A series of lectures on this important topic.

Meyer, Alfred G. **Communism.** New York: Random House, 1960. The first and last chapters contain a helpful analysis of the problem as it confronts the world.

Niebuhr, H. Richard. **Christ and Culture.** New York: Harper, first ed. 1951. A very helpful work in trying to think through the problem of the relationship of Christ to culture. Available in paperback.

NAE Issues Declaration

A CALL for "fellowship and cooperation" among "all who freely accept the Bible as the infallible Word of God and who experience the new birth through the power of the Holy Spirit" was sounded by the National Association of Evangelicals in its 19th annual convention.

In what it called a "Grand Rapids Declaration," the association—which is the second largest interdenominational Protestant organization, numbering two million members in its 38 constituent denominations—reaffirmed its position on many matters including interchurch cooperation.

The text of the declaration reads as follows:

I. The National Association of Evangelicals is a fellowship of believers in the Lord Jesus Christ. It is not a church over churches nor does it exercise coercive influence upon its members.

II. We affirm our faith in the sole authority of the Bible as the written word of God, infallible and final.

III. We deplore the present national apathy in spiritual life, confusion in theology, rampant materialism in society and laxity in morals. Recognizing the only remedy to be a spiritual awakening, we urge the spread of the gospel with renewed effort and intensified vigor in accordance with our Lord's command.

IV. We adhere to the historic American principle of separation of church and state, thereby to preserve liberty and freedom. We are unalterably opposed to a totalitarian state whether materialistic or religious in its tryanny. We hold that strong public and private morality are bulwarks against degeneracy of liberty into license and replacement of freedom by force, and this morality is ultimately dependent on faith.

V. To all who freely accept the Bible as the infallible Word of God and who experience the new birth through the power of the Holy Spirit, we offer fellowship and cooperation.

VI. In this time of crisis let all believers give themselves to a careful study of God's Word, to private and family prayers, being careful to maintain a consistent witness before God and men.

LAY PROGRAM ADOPTED

A PROGRAM to encourage NAE member denominations and groups to develop greater utilization of the resources of their laymen was adopted at the Grand Rapids convention by the Laymen's Council.

Results of a survey were studied showing that comparatively few of the affiliated denimonational groups have active, fruitful programs in which the potential of laymen is geared directly into the goals and extension aims of the churches.

Text of Resolutions

(Continued from page 21)

ON RADIO AND TELEVISION

Whereas the increase of juvenile delinquency and crime in the United States of America is assuming enormous proportions, and

Whereas according to the recent Los Angeles survey of the national Association for Better Radio and Television, our youth are being exposed to more crime and brutality on television than ever before;

Therefore be it resolved that the NAE concurs with the action of the National Religious Broadcasters favoring a strong appeal to the National Association of Broadcasters and related organizations for the immediate implementation and enforcement of its Code of Ethics and the elimination (1) of all immoral or obscene shows which portray depravity or lack of virtue and which contain lewd, obscene, profane and libelous language and (2) all shows which represent excessive violence bordering on sadism.

Furthermore be it resolved that we oppose the presentation of film clips of the most immoral and violent scenes in these reprehensible shows for advertising purposes, not only because of their evil influence, but because the industry is thus involved in the crass exploitation of immorality, crime and horror.

ON BEVERAGE ALCOHOL

Whereas we recognize the use of beverage alcohol as a menace to the moral, social and economic life of the nation and assess it as one of the grave problems of our time,

Be it resolved that we urge our churches and member organizations to accelerate efforts to educate and inform their constituency on this issue. We believe that effective witness against the evils of the liquor industry can best be borne by a thoroughly informed and enlightened evangelical community.

ON ADMITTANCE OF RED CHINA TO THE UN

Whereas there are increasing demands on our government by persistent pressure groups, national and international, to seat Red China in the United Nations with subsequent recognition by our government, and

Whereas there appears to be a strong tendency on the part of many in our national leadership to operate on the basis of expediency and to accede to their pressures;

Therefore we of the National Association of Evangelicals urge our President and Department of State to continue the policy of strong resistance to all demands which would not only violate our national conscience but would of necessity abrogate our treaties and agreements with our Eastern allies and destroy the last vestige of belief in American integrity on the part of millions.

Looking over audience reactions to the controversial film, OPERATION ABOLITION, *are John Noble, former Russian prisoner, and Stan Mooneyham, director of information for NAE. One convention spokesman said the reaction "was about what you get from a good Fourth of July speech." Some 2,500 people viewed the film at the convention and many wrote their reactions.*

A CALM IS IN THE AIR, BUT AN ACTION SURVEY DETECTS THE FIRST LIGHT WINDS OF CHANGE

what's ch

BY AND large there's a calm on the Christian campus these days, but already to be felt are the first light winds of change. These schools which successfully weathered the challenge of educating the vast influx of ex-servicemen following World War II are now faced with an even bigger task of preparing men and women to meet the complexities of the Space Age.

A recent survey conducted by this magazine of some of the nation's leading evangelical schools indicated that the post-war boom in enrollments had leveled off and that a new boom will start soon as the first crop of post-war babies enter college during the middle 1960's. Still more significant was the fact that almost universally these schools were carefully studying and re-evaluating their programs to meet the challenge of the present critical hour.

The schools which were Bible institutes fifteen years ago have almost all adopted a Bible college program. The liberal arts colleges are now putting increased emphasis on top performance. No longer is it enough to do as well as the next school. Now the challenge is to excel in every possible area. The stress on intensive training so evident in the secular graduate schools is now being felt in the theological seminaries as they are adding courses in pastoral counselling and a program of internship for their students.

Here's what most students entering a Christian college next fall can expect: Stiffer competition, some type of construction in progress on the campus, more intensive courses and greater stress on the basic liberal arts. Language study which has long been the bugaboo of many a student is being helped by the wide use of modern language laboratories equipped with the latest tape recording equipment.

On our survey of some of the nation's evangelical schools we found that BARRINGTON COLLEGE in Rhode Island, which was formerly called Providence Bible Institute, is now located on a new campus in suburban Barrington. Recently accredited regionally, the school plans to build a new million dollar plant to accommodate an estimated enrollment of 750 students in five years. GORDON COLLEGE AND DIVINITY SCHOOL located nearby in Beverly Farms, Mass., recently got a new president, Dr. James Forrester, and completed a new science building. Gordon's seminary has recently added a new course in pastoral counselling. NORTHEASTERN BIBLE INSTITUTE in Essex Fells, N. J., sees a potential growth from the present 150 students to 200 in five years. Accommodations there already strained will be supplemented with some new dormitories.

• In a swing through New York schools we note that ROBERTS WESLEYAN COLLEGE in North Chili has strengthened its teacher training and nursing education programs. The school's former two-year program and business education curriculum were dropped to help deepen rather than broaden the school's basic liberal arts program. NYACK MISSIONARY COLLEGE which has long been known for its missionary training program said that it was now screening its prospective students more heavily and placing greater emphasis on preparation of students for graduate level work. A new apartment house for married students was completed recently and construction of a new half-million dollar dormitory addition is scheduled to begin late this year.

HOUGHTON COLLEGE of Houghton, N. Y., has just finished a new chapel-auditorium and dormitory at a cost of over a million dollars. In the planning stage are a library, a campus center and a new dormitory wing to accommodate an anticipated enrollment of 1,000 students in five years. BUFFALO BIBLE INSTITUTE which moved to a new campus in 1958 is having a rush on enrollments since it began offering a new four year degree program in religious education this year. More than half of the courses are in Bible and related subjects. Enrollment which currently stands at 77 is expected to rise to well over 200 in a few years.

In the nation's capital, WASHINGTON BIBLE COLLEGE has been having a five per cent increase in students which will necessitate additional facilities in the near future. MESSIAH COLLEGE in Grantham, Pa., reports that a new library has been a tremendous help in its educational program. Regional accreditation which is now being sought is expected to help boost enrollment from the present 200 to 300 students in the next few years. EASTERN MENNONITE COLLEGE in Harrisonburg, Va., has had a steady growth during the last ten years. A ten-year development plan calls for seven new buildings to take care of the expected enrollment of 750, an increase of 200 over the present 550 students.

• In the South, the SOUTHEASTERN BIBLE COLLEGE in Birmingham, Ala., reports fewer students this year than last when they had 94 enrolled. They have fewer part-time students and an increase of students from independent churches. This school recently began a new pre-seminary degree course and inaugurated a new president, Dr. Alden A. Gannett. COLUMBIA BIBLE COLLEGE in Columbia, S. C., recently completed $2.5 million worth of dormitories and classrooms on a new campus. Enrollment there which is now 423 is expected to reach 600 shortly. TOCCOA FALLS BIBLE COLLEGE in Toccoa Falls, Ga., which is one of the oldest Bible colleges in the South finds itself crowded with 170 students, but expects to be able to handle 250 with the building of additional facilities.

Newly appointed as dean of the college at TENNESSEE TEMPLE SCHOOLS in Chattanooga, Tenn., is Dr. F. D. Banta. Temple has also recently completed a new library and has an enrollment of 878 which has been climbing

appening on
stian campuses?

upward in recent years. Another Tennessee school, LEE COLLEGE in Cleveland, has found that its student body has tended to stabilize itself in the last few years. As a result it has been necessary to adjust the school program to the needs of the community. JOHN BROWN UNIVERSITY of Siloam Springs, Ark., which has long been known for its vocational training has also streamlined its educational program to put more emphasis on regular academic training.

CEDARVILLE COLLEGE in Ohio, a relatively new school, reports that new student enrollments are coming in twice as fast as last year. A new dormitory was just completed there and a new gymnasium is planned shortly. CINCINNATI BIBLE SEMINARY which includes both a Bible college and seminary is having the most growth in its graduate school. Interestingly enough, the girl to boy ratio is increasing.

Two Assemblies of God schools in Springfield, Mo., both report encouraging growth. EVANGEL COLLEGE now has 560 students and expects to nearly double that in five years. A new language laboratory is to be installed soon and plans are in the making to use electronic aids in the teaching of English. The school is also considering adopting the new tri-mester school year. A sister school, CENTRAL BIBLE INSTITUTE, also reports steady continued growth in numbers and the possible expansion of its graduate program.

Two new programs have been announced by MIDWEST BIBLE COLLEGE in St. Louis. They will offer a course for church secretaries and another for Christian homemakers. Another St. Louis school, COVENANT COLLEGE AND THEOLOGICAL SEMINARY, reports a 20 per cent increase in enrollments this year to bring the student body to 150. Already cramped for space, they will have to build to accommodate a potential of 300 students which they expect in a few years. From Kansas City the NAZARENE THEOLOGICAL SEMINARY reports a slight drop in enrollments during the past year. They plan to add a wing to their present building to take care of the present 170 students as well as the 200 anticipated in a few years.

GOSHEN COLLEGE in Goshen, Ind., finds that its growth is closely related to the birth rate of their constituent Mennonite Church. Hence, they anticipate a surge of growth in 1963 for which they are now planning. They are also experimenting with larger lecture classes and small discussion groups in their survey courses. To take care of an annual growth rate of ten per cent per year, GRACE COLLEGE in Winona Lake, Ind., is planning for more classrooms, a library and a dormitory. Use of television has been made here in the school's educational program.

• TAYLOR UNIVERSITY which has long been located at Upland, Ind., will move to a new $5 million campus in Fort Wayne. This will enable them to meet the needs of an anticipated student body of some 1,200 with the most modern facilities. ASBURY THEOLOGICAL SEMINARY in Wilmore, Ky., is putting new emphasis on missions, speech and preaching. Again with rising enrollments, additional facilities will be required to handle the 400 students expected in a few years. The present student body stands at 242.

NORTHERN BAPTIST SEMINARY now located on Chicago's near-west side will be replaced soon by an entirely new campus to be built at a cost of some $2 million. Under the leadership of a new president, Dr. Benjamin P. Browne, they will emphasize more liberal arts in the college division and begin a department of urban church studies in the graduate school. TRINITY COLLEGE AND SEMINARY will begin their move from Chicago to a new campus in suburban Bannockburn. It will enable them to launch into a long range program of growth and expansion.

The MOODY BIBLE INSTITUTE which is situated on the near-north side of Chicago is expanding its facilities with a new four-story classroom building. Their student body of 1,000 utilizes the vast population center as a laboratory for practical application of their classroom experience. NORTH PARK COLLEGE AND SEMINARY, a Mission Covenant school on the far north side of the city, has a 10 per cent increase over last year. To meet the needs of 850 students new classrooms and a library were constructed recently and a new dormitory is to go up this year. A new major in human relations has also been added.

• Teacher training in which 65 per cent of the students at GREENVILLE COLLEGE, Greenville, Ill., are enrolled is being continually upgraded. A new curriculum library and an audio-visual laboratory have been added to keep pace with changing needs. The school has completed three buildings this year and plans to construct two new ones next year. OLIVET NAZARENE COLLEGE in Kankakee, Ill., is adding a new 12-inch telescope as well as a new building for its science department. One new dorm was just built and another is set for the coming year.

GREAT LAKES BIBLE COLLEGE in Lansing, Mich., is seeking to develop its new major in religious education as well as adequate buildings for its needs. They now have 86 students and expect 150 in the near future. DETROIT BIBLE COLLEGE which just shifted from a Bible institute basis last year is now adding more liberal arts courses to meet changing needs. New audio-visual equipment and science facilities are being added as well. Also making the switch to college status is the GRAND RAPIDS THEOLOGICAL SEMINARY AND BIBLE INSTITUTE. This will involve moving to a new campus which is estimated to cost some $400,000.

The same trend in slowly rising enrollments continues in Minneapolis, Minn., where NORTH CENTRAL BIBLE INSTITUTE has a student body of about 350. Urgently needed there are a new chapel, gymnasium, and apartments for married students. MINNESOTA BIBLE COLLEGE is also located there and has purchased some buildings for dormitories. Their enrollment has stayed steady. The newly formed CONSERVATIVE BAPTIST SEMINARY has grown quite rapidly. Enrollment there which is now at 64 students is expected to double within the next decade.

Way up north in Fergus Falls, Minn., the LUTHERAN BRETHREN schools now have some 45 students in their seminary and Bible Institute. School officials indicated that a change in their program towards a Bible college and three year seminary arrangement might mean moving to a new campus. VENNARD COLLEGE in University Park, Iowa, reported a slight upward trend in enrollment from their present total of 93. They have begun

a new major in Christian social service.

Grace Bible Institute in Omaha, Nebr., reports continual growth which is limited by lack of dormitory space. They now have 321 students and expect 400 in a few years. The North American Baptist Seminary in Sioux Falls, S. D., is now building a new library and acquiring new apartments for student housing, Tabor College in Hillsboro, Kans., has more upper level students now that it has gained state accreditation. To meet these needs the educational facilities have been extensively revamped and additional buildings will be constructed. Wesley J. Prieb, the former head of the English department there, became the new academic dean last year.

Manhattan Bible College in Manhattan, Kans., has established a new universal freshman curriculum as well as a new degree course in Christian education. Enrollment until this year has been slightly downward because of the establishment of other schools in the area. Arizona Bible Institute anticipates a tripling of their student body to some 300 in a few years. With an entirely new curriculum they now offer three, four and five year diploma and degree courses.

Dallas Theological Seminary says that even with higher entrance standards their enrollment is at an all-time high of some 450 students. A new library was just completed and new equipment is used to take sound motion pictures of students in practice preaching classes. The new president of Southwestern Bible Institute in Waxahachie, Texas, is Dr. Klaude Kendrick. They are now offering a new major in the Christian ministry and have revamped the programs in their Bible college. Their enrollment of 431 students is down from a post-war peak.

• Because of limited facilities the Fuller Theological Seminary in Pasadena, Calif., is keeping its enrollment under 300 despite increased applications. A new library, chapel and dormitory which will cost over $2 million are planned for the future. Beginning next fall a new Master's degree program in pastoral counselling will be offered. Los Angeles Baptist College and Seminary will move to a completely new campus in nearby Newhall sometime next month. These facilities will allow room for almost unlimited expansion. In their college division they will then be able to offer five new academic majors. Westmont College in Santa Barbara, Calif., is now building for a potential student body of some 800 students. Nearly $2 million worth of dorms and academic buildings have been constructed and still others are planned for the future.

The California Baptist Seminary in Covina, finds its biggest needs are additional capital funds and more housing for married students. A new library addition will be built this year. Azusa College in Azusa, Calif., now has 190 students and is growing slowly but steadily.

Dr. C. C. Burnett, president of Bethany Bible College in Santa Cruz, Calif., reports the construction of a new combination student center and dormitory. Long range plans for the school are also being formulated, he said. Pacific Bible College in Fresno, Calif., finds that its junior college program is meeting with great success. It is the only church-sponsored junior college in the state and is now adding programs in nurses' training and business.

In the Pacific Northwest the Northwest Bible College in Kirkland, Wash., is planning to move to a new campus to meet their needs for future growth. This will make it possible to meet the needs of some 250 students with room for expansion. The school is also expanding and developing its general and professional education programs under the leadership of a new dean, John W. Lackey.

FOR A CHRIST-CENTERED AND ENJOYABLE VACATION
— CHOOSE WINONA —

SEASON OPENS JUNE 18th

OVER 75 OUTSTANDING SPEAKERS AND MUSICIANS

68th ANNUAL
WINONA LAKE BIBLE CONFERENCE
JULY 23 — AUGUST 27

THE WORLD'S GREATEST BIBLE CONFERENCE

1961 Conference Highlights

- General Association of Regular Baptists—June 18-23
- Great Lakes Region Child Evangelism Fellowship—June 25-July 1
- Oriental Missionary Society Annual Conference — June 26-July 2
- Youth for Christ International—July 2-16
- Moody Week—July 16-23
- WINONA LAKE BIBLE CONFERENCE—July 23-August 27
- Evangelical Church Alliance — July 24-28
- United World Missions Convention—July 24-29
- International Union of Gospel Missions—July 23-30
- Bible Club Movement, Inc.—July 30-August 6
- Rodeheaver Sacred Music Conference—July 29-August 4
- Africa Inland Mission—July 30-Aug. 6
- Christian Business Men's Committee, International—August 11-13
- World Conference on Evangelism —August 20-27
- Free Methodist Youth Conference —August 21-27
- Scripture Press Sunday School Conference—August 21-27
- American Association for Jewish Evangelism—August 27-Sept. 4

Write today for program and rates...

WINONA LAKE BIBLE CONFERENCE
Winona Lake, Indiana
Gordon Beck, Executive Manager

Bookviews

Arnold D. Ehlert, Book Editor

The Case for the Flood

THE GENESIS FLOOD—THE BIBLICAL RECORD AND ITS SCIENTIFIC IMPLICATIONS by John C. Whitcomb, Jr. and Henry M. Morris. 518 pp. Baker Book House. $8.95. *Reviewed by Dr. Harold Hartzler, executive secretary of the American Scientific Affiliation and professor at Mankato State College, Mankato, Minn.*

★★★★ A 4-STAR BOOK

This challenges the uniformitarianism of modern geology. In seven well-written chapters the two authors present seven basic arguments for and answer arguments raised against a universal flood, present a scriptural framework for historical geology and discuss certain problems dealing with biblical geology.

Though many scientists will not agree with the viewpoint presented, the case is well stated and should be examined by both Christians and scientists. In the opinion of this reviewer the book should be carefully read by scientists who are Christians and who are seeking to formulate a Christian philosophy of science.

In concluding the arguments for a universal flood, the authors state: "The writers are fully convinced that these basic arguments, if carefully weighed by Christian thinkers, would prove to be sufficiently powerful and compelling to settle once and for all the long-debated question of the geographical extent of the flood. This is not to say, of course, that a universal flood presents no serious scientific problems; for the remaining chapters of this volume are devoted largely to an examination of such problems."

In the second chapter the authors have attempted to refute the arguments of Bernard Ramm as presented in his volume, *The Christian View of Science and Scripture,* to the effect that the flood could not have destroyed the entire human race except for Noah's family. They summarize their arguments very well as follows:

"Bernard Ramm's two basic arguments against an anthropologically universal flood really come down to this: the flood was too recent to allow for the present population of the world, in its racial types and geographical distribution, to have descended from Noah's family. In answer to this we have shown: (1) negatively, that there is no way of proving scientifically that the present distribution of mankind occured at a date prior to that which the Bible suggests for the flood, and (2) positively, that the relatively recent distribution of races from the Asiatic mainland, together with the circumstantial evidence from universal flood traditions, is more favorable to the concept of an anthropologically universal flood than it is to the concept of an anthropologically local flood."

In chapter three the problem of caring for the animals in the ark is discussed as well as the problem of post-diluvian animal distribution. It is shown that it is not unreasonable to assume that all land animals in the world today have descended from those which were in the ark.

The authors are convinced that uniformitarian principles are insufficient to explain geologic formations. They deal with this in chapter four.

The authors discuss in some detail the methods and results of geochronology. They point out that the problem of time is one of the most important in their entire work. Here they conclude that the discordant results of the various methods used for age determination simply do not allow for any certainty.

This book, while quite controversial, does present a strong case. It will be welcomed by all those who seek to interpret the Bible in a literal sense. The authors are to be congratulated on a job well done.

Apologetics with a Heart

THE KINGDOM OF LOVE AND THE PRIDE OF LIFE by Edward John Carnell. 164 pp. Eerdmans Publishing Co. $3.50. *Reviewed by Dr. Jerome Ficek, associate professor of theology at Trinity Theological Seminary, Chicago, Ill.*

Dr. Carnell of Fuller Seminary has done it again. In this, his fourth book on apologetics, he has been able to say something fresh and vital without repeating himself. Moving away from his early rationalistic posture with reliance upon the arguments for the existence of God and appeal to the law of contradiction, he rests his case on love as the law of life. Emphasizing this love as a point of contact between the gospel and culture, he appeals to the manners of a happy child who, because of his natural zest, simplicity, unconditional faith, and acceptance of reality, sees the whole world as the kingdom of love.

The book is loosely organized around the familiar story of the resurrection of Lazarus, with an emphasis on his sisters' child-like, open approach to reality and our Lord's acceptance of and love for him for what he was. Jesus' delay in coming to Bethany prompts a chapter on the problem of evil and the worry and concern of Mary and Martha occasion one on anxiety.

It is this reviewer's opinion that the book would have been improved had the author stated what psychotherapists have influenced him—he acknowledges only Freud—and precisely in what ways. It would have been helpful, for example, to know how he relates himself to theorists such as Eric Fromm, Smiley Blanton, etc. Nevertheless, this book can be read with profit by the general reader. It is informed, biblical, evangelistic, intensely personal, and free from the cleverness and "smartness" so characteristic, unfortunately, of books of this type. It is apologetics with the soft touch—and with a heart.

The Temper of Our Times

THE BLACK MUSLIMS IN AFRICA by C. Eric Lincoln. 276 pp. Beacon Press. $4.95. *Reviewed by Stan Mooneyham, editor of United Evangelical Action.*

This book does more than chronicle the growth and expose the program of a group known as the "Black Muslims." It probes the social order that produces such a movement and suggests the remedy. Dr. C. Eric Lincoln is a Negro himself and professor of social philosophy at Clark College in Atlanta. As such, he writes with considerable background.

This anti-white movement among the Negro population, led by Elijah Muhammad, a self-styled prophet of Islam, now has over 100,000 adherents and is aiming for five million by 1964. The author says that "only Billy Graham has attracted and converted more people in recent years than has Elijah Muhammad." He preaches black supremacy, is against integration and says that the white man must be made to pay for his crimes against the black race.

The author says that many of these are the words which the Negro—"whose frustrations are choking him"—wants to hear. "The Negro wants to be first class *now,*" Dr. Lincoln writes. "Anyone who fails to understand this has seriously misjudged the temper of the times." Muhammad is successfully capitalizing upon this mood.

One Negro leader is quoted as saying, "A guy like this Muslim leader makes more sense than I do to the man on the street who's getting his teeth kicked out. I have a sinking feeling that Elijah Muhammad is very significant."

So—uneasily—does this reviewer.

WORLDview

A PENETRATING SURVEY OF THE NEWS BY THE EDITOR

Russian Church in WCC?

ANNOUNCED simultaneously in Geneva, Switzerland, and in this country late in April was the application of the Russian Orthodox Church for membership in the World Council of Churches. Leaders of the WCC indicated they expect approval of the Russian application by a large majority when the World Council meets this winter in New Delhi, India.

A later report from Geneva indicates that the Rumanian Orthodox Church will be represented at the New Delhi conference with an official observer. In addition the WCC will vote on membership applications from two Pentecostal churches in Chile; the Presbyterian Church in Trinidad; the Moravian Church of West Cape Province, South Africa; the Union of Baptist Churches of Cameroun; the United Church of Central Africa in Rhodesia, and the Eglise Evangelique of New Caledonia.

Of these applications, the Russian one is most widely hailed—and also met with the most misgivings. Dr. Frederick O. Nolde, director of the WCC's Commission of the Churches on International Affairs, said this move by the Russian Orthodox Church was a "good thing in the context of our concern for world peace with justice and freedom." He pointed out that conditions can be improved best "by cementing personal and group relationships across all frontiers" rather than through the use of armed might.

An American Lutheran leader, Dr. Franklin Clark Fry, who is also head of the WCC's Central Committee, said the Russian application for membership was "the culmination of an invitation given by the WCC to the Russian church in 1948. Nothing has occurred since then," he said, "to make the Russian church less acceptable now than in 1948." He went on to say that the Russian Orthodox Church has "again and again" rejected Communist theories, but that it has had to make "some accommodation" with the Soviet government that "may be unpalatable to some of us in the West."

Some American spokesmen for the WCC were worried about the repercussion among rank-and-file church members. One declared, "We're willing to receive a large number of brickbats," while another suggested that something should have been done to "cushion the shock of many pious Christians."

Reaction was swift in coming, not only from fundamentalist sources, but also from refugees from Communism. Rev. Paul Kirsons, instructor of Russian church history at Chicago Lutheran Seminary and himself a refugee of a Red satellite country, told *Action*: "The Russian Orthodox Church is used for the purposes of the Communist Party and all of its officials must be approved by the party before appointment. Currently this church is being most instrumental in furthering the 'peace' movement which is but a weapon of the Communists. Leaders of the World Council of Churches who advocate joining the Russian Orthodox Church in a quest for world peace are guilty of wishful thinking."

METROPOLITAN NICOLAI *Presiding Bishop of Russian Orthodox Church.*

Congressman Walter Judd wrote in *Action* (April 1961): "The present Metropolitan or chief presiding bishop of the Russian Orthodox Church is a Communist. He became one as a student and was encouraged to stay in seminary and work up through the ranks of the church until he became Metropolitan so the Communist Party could use him for the purposes of the state."

Other evidence of the use of the Russian Orthodox Church by the Reds has been given in sworn testimony before a Congressional committee. In 1957 a former Soviet secret agent of the highest rank ever to defect to the West testified that Metropolitan Nicolai, who was then leading a delegation of Russian church leaders on a visit to this country, was a former colleague of his in the secret police (*Congressional Record,* Washington 1959, Appendix p. 3855ff).

What then is the significance of the Russian church application and the favorable response given by National and World Council leaders? Perhaps the best answer to this riddle is given by Dr. Arthur Voobus, Estonian refugee scholar and professor, in his booklet "The Threat of Communism and the Task of Christians." In analyzing the "softness" toward Communism of scores of the American clergy, he writes: "Here we see a tragedy which is filled with the greatest danger: church leaders are assuring the unaware public that Christianity is the greatest enemy of Communism—and yet they are doing exactly that which fosters Communism and exhorting the public to do the same. Such a program within the churches furthers the Soviet cause in a manner which even the men in the Kremlin could not make more effective!"

Pentecostals and the WCC

SINCE A RECENT story quoting the Rev. David J. du Plessis as a Pentecostal apologist for the World Council of Churches and other ecumenical agencies has been making the rounds of religious magazines, many people—especially Pentecostals—have been asking themselves, "For whom does Mr. du Plessis speak?"

The story, which quoted him as telling the Full Gospel Business Men's Fellowship in Minneapolis that he was positive that the church unity movement is "a creation of the Holy Spirit," identified him as "a world leader of Pentecostal churches." Yet a poll of Pentecostal denominational leaders in-

dicates that Mr. du Plessis doesn't speak for any of their movements and they point out that he has no constituency of his own, although he did serve from 1948 to 1958 as secretary of the World Pentecostal Council.

Sources in the Pentecostal movement reveal that Mr. du Plessis originally came to this country from South Africa and that "he does not represent Pentecostals in the United States nor is he authorized to speak for them."

Rev. Chester I. Miller, general overseer of the Pentecostal Church of Christ, London, Ohio, and an official in the Pentecostal Fellowship in North America, said, "Mr. du Plessis does not speak for my church or the PFNA. I am presently on the PFNA board and no mention has been made of contact with the World Council of Churches."

● In his attendance at conferences sponsored by WCC agencies, Mr. du Plessis has referred to himself as an unofficial "one-man ambassador" from Pentecostals. In Cleveland, Tenn., the Rev. James A. Cross, general overseer of the Church of God, agreed that whatever role Mr. du Plessis has is personal and unofficial. "We are strictly opposed to any connection whatsoever with the World Council of Churches and have nothing common with them. Nor do I think there will be any future relationship between Pentecostals and the WCC," he commented.

A different reaction was expressed by Rev. Earl Kulbeck, editor of *The Pentecostal Testimony* in Toronto, who stated: "I would say that Brother du Plessis is advocating what might be called a 'Philadelphian . . . handclasp' with an interchange of Christian fellowship on matters of mutual interest" rather than official organic union. Canadian Pentecostals, he said, currently have relations with the Canadian Council of Churches at the observer level.

Dr. James A. Keiler, president of the International Pentecostal Assemblies of Atlanta, Ga., remarked that he was "interested in the work that Mr. du Plessis has been doing among the NCC and the WCC and am very grateful for all that has been accomplished." In looking at the future relationship of the Pentecostal groups with the ecumenical movement, he felt it was too early to make a definite decision concerning union.

A sharp reaction was given by Rev. Thomas F. Zimmerman, general superintendent of the Assemblies of God, Springfield, Mo., who said, "No individual has been authorized by the General Council of the Assemblies of God to speak in favor of or to support the ecumenical movement. Those who would compromise on the infallibility of God's Word, the virgin birth, the atoning death of our Lord and Saviour, His resurrection and bodily return or who would join hands with those who do are being unknowingly used as tools against us, not for us. We have been commanded to 'come ye out' and 'be ye separate.' This is our calling and God's answer to compromise, modernism and liberalism."

Verdict in Wichita

A district court judge in Wichita, Kansas, has ruled that the First Baptist Church of that city has a right to withdraw support to an affiliation with the American Baptist Convention by a majority vote of its members.

The church—the largest in the convention—had taken such action last year, saying, "It is the sincere hope of our people that the American Baptist Convention will some day no longer embrace the National Council of Churches nor the liberal theology and the social gospel it promotes."

A minority group—reportedly some 40 out of the nearly 5,000 members of the church—contested the action and the recent ruling is a result of a suit which they filed to keep the property in the American Baptist Convention.

The trial was followed by Baptist churches across the nation. Dr. Edwin Tuller of New York, general secretary of the convention, said he did not believe the ruling had any great national significance and added that he foresaw no mass exodus of Baptist churches from the ABC because of the decision.

A spokesman of the majority group of the local church, however, said the church had received letters from "close to 2,000" of the approximately 6,000 churches affiliated with the ABC, indicating widespread concern for the recent stand by the ABC regarding its endorsement of the National Council of Churches.

Argentina—a Key Target

As A PART of *Action's* purpose to survey the critical areas of the world so our readers can be informed as they watch and pray, we present the following report and analysis of Argentina. Reporting is Dr. Dick Hillis of Orient Crusades:

● "If I had just ten years to reach South America I would make Argentina the center of my target." So spoke a man of thirty years' missionary experience.

Right now the aggressive tactics of the Roman Catholics in that country are confirming the wisdom of that statement. They decided during the last months of 1960 that the greatest hindrances to their world program were in Latin America.

They have every reason to be so gravely concerned. Their young men are not entering the priesthood and the people in general are rebelling against clericalism.

The announced goal of the Roman Church is to enlist laymen from across America to go into Latin America, using Protestant evangelical methods to "reconvert" the people to Catholicism in the Americas. It is here that the Catholic church intends to re-sell the people on Roman Catholicism.

In Argentina the Roman Church is still united to the state, receiving aid from the state for the programs of the Church. Yet today, the great mass of Argentinians have lost confidence in the Church. Those who still love Peron cannot forget that the Church helped in the overthrow of his government by providing guns for the *coup d'etat.* Of course there are certain elements among the Argentinians that are sincerely Catholic, but they are generally considered "liberals" and "too tolerant."

The Roman church has suffered in Argentina, as in other areas of the world, for not meeting the spiritual needs of the people, and perhaps more severely for her constant interference in political matters. The city of Cordoba is the seat of Argentine Catholicism, but Buenos Aires is the political capital. And it was in Cordoba that the anti-Peron revolution began. Hundreds of persons can testify to having seen priests put guns in the hands of young boys during the uprising.

● The entire situation presents the Protestant evangelicals an unparalleled opportunity for the conversion of the masses to Jesus Christ. They are disillusioned with the Catholic church, perplexed by the government, and made restless by the economic squeeze.

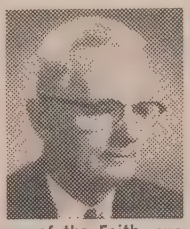
The Argentinians are in a frame of mind to listen to other ideologies. One most dynamic ideology now being presented there both by radio and by the printed page is Communism. With regard to the gospel, they are now in a better mood to listen to it and act upon it than at any other time in their history.

James Thompson, the first missionary to Latin America, began his work in Buenos Aires nearly 150 years ago under the sponsorship of the British and Foreign Bible Society. Now working among the 20 million Argentinians are the Anglicans, Scotch Presbyterians, Lutherans, Disciples of Christ, Christian and Missionary Alliance, Church

apologetics

Goliath defied the Lord and laughed at David's weapons. He did not reckon with a God-guided missile. Biblical apologetics needs David's foolhardy faith. We must go forth in the name of the Lord to meet the wisdom of the world with the folly of the cross. Only Christ, the power and wisdom of God, can make captive the modern mind.

Cornelius Van Til, Th.M., Ph.D.



The artist commissioned to paint Dr. Van Til's portrait caught a warm and informal image: the Presiding Fellow of the seminary faculty stands before a blackboard full of circles, grids and jottings, the chalk trail of a lecture in flight. **The Defense of the Faith,** one of his recent books, is an apt title for his ministry. His detailed grasp of current theology serves a crusade for biblical apologetics.

Robert D. Knudsen, S.T.M., Ph.D.

"The Fate of Freedom in Modern Philosophy" is the intriguing subject of one of Dr. Knudsen's graduate electives on contemporary themes. His degrees from Union Theological Seminary, N. Y., and the Free University, Amsterdam, furnish strong background for his analysis of the crucial dialogues of our times. He is at home in the biblical languages and widely read in German philosophy and French existentialism.

Courses leading to the B.D., Th.M., and Th.D. degrees are offered. For information, write The Director of Admissions,

Westminster Theological Seminary

Chestnut Hill, Philadelphia 18, Pa.

THE VOICE OF CHINA AND ASIA
a missionary organization with a true love for souls
ESTABLISHED over 45 years ago in HONG KONG
NOW ACTIVE ALSO in Formosa, Korea, Japan and the Philippines
* * * **DISPENSING** * * *
Food for the needy - - - - - - - - - - - - - The Word of Life for the lost.
If You Can Not GO
You can **PRAY** or You can **GIVE**
Listen to our broadcasts over more than **FIFTY** stations in United States—Canada and the Far East
BOB HAMMOND
P. O. Box 15-M **Pasadena, California**
write for **FREE** copy of our magazine including our radio log.

of the Brethren, Evangelical Union of South America, Nazarene, Mennonite, Salvation Army, Conservative Baptist, Pentecostals, Methodists, Southern Baptists, Child Evangelism Fellowship and Orient Crusades.

Within today's Protestant church we see two areas of urgent need. In the first place, the Church must be revived. Secondly, she must be brought back to the practice of first century Christianity, in which all believers—not merely a few— witness for their Saviour. "These two conditions must be met," said Keith Bentzon, Argentine field director of Orient Crusades, "if the Church is to take advantage of the present spiritual vacuum in that country."

● Some training of nationals is being done in the Protestant seminaries in Argentina, but there is little real on-the-spot, in-service training. Most Argentine Christians know little or nothing about door-to-door witnessing. As a result few churches are starting branches and reaching out with the gospel. With few exceptions, the evangelical church in Argentina is living, but not giving; growing, but not going.

Paralleled with this opportunity for fruitful evangelism is the enviable reputation of the Argentine evangelicals. Even though there are hundreds of villages which have never been touched with a permanent gospel witness, still nearly everyone knows that evangelicals exist and holds them in high esteem for their morality, honesty and consecration. Often there have been situations in which "Catholics and secularists have stood up for the integrity of the evangelicals," said one observer. This alone is a powerful witness and, if properly used, could be turned into a great national lay movement for Jesus Christ.

With Communism's beachhead now on Cuban soil, the day of Christian evangelism in Latin America may be coming to a conclusion. Yet the opportunity in Argentina is still wide open for the national evangelicals, the most respected people in the land. To take a witness to the 20 million Argentinians before the Communists do will require not only more missionaries, but greater use of the means now available in Argentina.

What can be done? First of all mission organizations must go to Argentina to teach and to show national Christians how they can become bold and effective witnesses for Christ. More missions might follow the example of Child Evangelism Fellowship and Orient Crusades in working with the nationals. Their efforts have included leading teams of national Christians out in personal visitation, Sunday school work, young people's work, spiritual life conferences and revival meetings. All of this has been geared to fit into the total program of training Argentinians to win their fellow citizens for Christ.

Literature, a key factor in any evangelistic effort, is urgently needed here as elsewhere. Presently there are denominational journals and bookstores which serve the Christian public. However there is a great need for additional literature to reach the masses for Christ.

Certeza, a magazine sponsored by the International Fellowship of Evangelical Students, reaches the student world while *La Voz,* a magazine of broad appeal put out by Orient Crusades, reaches 100,000 readers in Argentina and other Spanish speaking countries.

● Efforts such as these need to be strengthened greatly to make them reach out as they should. No other means is so effective in helping people decide for Christ. Kenneth Strachan of the Latin America Mission said recently that 85 per cent of all Latins won to Christ are converted as a result of buying a Christian book, paper, tract or Bible and being convicted of sin because of it.

The Argentinians are experiencing a spiritual void. It is in this very hour that the evangelicals of North America must uphold their representatives to the south while they are giving the spiritually starved the real Bread of Life. Jesus' faithful nucleus did not suggest to Him on the hillside that day that it was impossible to feed 5,000 persons at one sitting; they merely bemoaned the vast expense. If we would "hang the expense" and go about the task of evangelizing Argentina, we might find, as did they, that our Lord has a miracle in mind.

No bull's-eye is impossible to hit—only difficult. It is not impossible to conceive of an Argentina completely covered with a gospel witness. Reaching twenty million is a high goal for a witnessing Argentine church, but far from impossible.

MARK YOUR CALENDAR!

20th Annual Convention

NATIONAL ASSOCIATION OF EVANGELICALS

April 9-13, 1962

Denver-Hilton Hotel

Denver, Colorado

THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

Q.: Mr. Noble, are Adolf Eichmann and Nikita Khrushchev really as wicked as the news reports say they are?

Noble: While held under house arrest by the Nazis during World War II I heard about the concentration camps and their horror. In them millions of people were killed by the SS under special orders from men like Eichmann.

After the war I was arrested by the NKVD or Soviet Gestapo and was sentenced to 15 years in prison. As a prisoner of the Reds in East Germany and Russia for nearly ten years I survived inhumanity and brutality which outranked anything Hitler ever dreamed of.

Khrushchev, the new Soviet boss, has not changed from the days of the 30's when he personally supervised the greatest manmade famine in history in which some 10 to 17 million people perished.

While we condemn Eichmann, we must not forget that our nation holds hands with the most experienced murderer in history—the USSR and its Mr. Khrushchev.

Q.: Mr. Arnold, as a former Communist what is your reaction to all the fuss over the John Birch Society?

Arnold: Despite the furor, the real issue is Communism—pro or con. There are many sides to the question, but there can be no neutrality! You are either for it or against it.

Communists seek to break down their opposition through slander, intimidation and name-calling. Their basic purpose is to place a stigma on anti-Communistic groups, to confuse and to divide.

The John Birch Society attacks Communism from the patriotic, political or social standpoint. While we do not approve of unethical or unchristian tactics we must not forget that we have a common enemy. Whatever differences we may have with the Birch group the Reds will seek to distort beyond reality.

It is unfortunate that the newspapers in presenting the story did not allow the Birch Society to present an unedited statement of its program. Court was held without the accused being heard. Is this American or something else?

Prepare Now

FOR *New Horizons*

OUR PRESENT SPACE AGE DEMANDS A NEW SPIRIT

On the one hand it is a spirit of daring that reaches into new frontiers accepting the new. On the other hand it is a spirit of confidence that reaches by faith to the eternal purposes of God.

Marion College is making a notable contribution to the modern demands for ministers, teachers, and many other professions. A recent survey of the alumni indicates that nearly ninety percent had a strong loyalty to their Alma Mater. A great number regarded their college training as an important factor in modern living and service.

Today plans are being made for a better Marion College built upon the Rock of Ages and serving a generation in transition.

MARION COLLEGE

For Descriptive Literature, Write to:

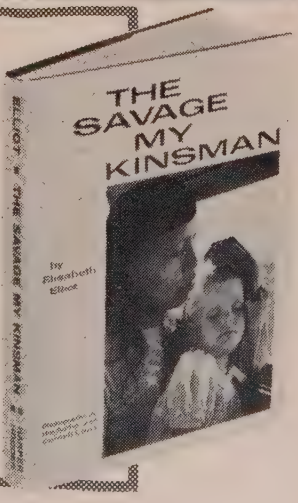
DIRECTOR OF ADMISSIONS • Department EA

MC MARION COLLEGE
MARION, INDIANA

ELISABETH ELLIOT'S
new book
The Savage My Kinsman

Betty Elliot's thrilling pictorial report on her life among the Auca killers of her husband. 123 photographs, many covering two full pages, by Cornell Capa and the author. "It is very good of God to allow Mrs. Elliot and millions of others to see the working out of his plan for the Aucas."
— T. E. McCULLY

At your bookseller • $5.95 • Harper & Brothers, N. Y. 16



Evangelical Newsfront

Anti-Red Rallies in Formosa

THE UNITED opposition of Chinese Christians to Communism was strongly expressed in a series of anti-Red rallies held early in April in principal cities in Formosa.

At the Taipei rally on April 3, Dr. Hollington Tong, former Nationalist Chinese ambassador to the United States and Japan, spoke out strongly against "a minority of shortsighted Western churchmen" who advocate the recognition of Red China by the UN. If their efforts should succeed, he said, "Chinese Christians on this island have no question in their minds of its consequences."

Also speaking at the rally were two men who had just returned from the Burmese borders where they had seen churches burned and the harsh treatment of Christians. Dr. Lee Lovegren, an American missionary who spent nearly five years in a Red prison, told of his experiences at the hands of Chinese Communists and of present conditions on the mainland.

At the close of the meeting which was attended by more than 1,000 Chinese Christians and missionaries a resolution was adopted stating their unalterable opposition to the tyranny of Communism and the admission of Red China to the United Nations.

The service was broadcast over the government radio stations on the island and taped for further airing in the Philippines and other countries of Asia and the Far East. These rallies were arranged and sponsored by the Taiwan Evangelical Fellowship which is affiliated with the World Evangelical Fellowship, the international arm of the NAE.

Tokyo Crusade Underway

A YOUNG JAPANESE youth didn't want to attend the evangelistic campaign now concluding in Tokyo's huge Meiji Auditorium. To make sure that nobody else would attend either he stationed himself at the entrance and handed out anti-crusade literature. This he continued until, much to his surprise, he was ordered by a policeman stationed nearby to get inside the auditorium and listen to the meeting. Whether he was among the two hundred inquirers who went forward each evening of the first week is not known.

The opening service on Saturday, May 6, was attended by well over 8,000 in the big 10,000 seat arena which will be used in the 1964 Olympic Games. They heard an 850 voice Japanese choir sing "My Anchor Holds" and a stirring rendition of the Negro spiritual "Jericho" by Jimmie MacDonald, a young American Negro singer. Responding to Dr. Bob Pierce's straight forward gospel message were some 180 "seekers," a number considered significant in this overwhelmingly pagan country.

Concurrently with the efforts of the crusade were special meetings for professional groups, college and high school students. Also joining in were some fifty Christian laymen from the United States — doctors, engineers, stockbrokers, executives and farmers who were seeking to reach Japanese men in their own profession for Christ.

These early results—while most encouraging—are also a continued cause for prayer. For upon the Japanese church itself rests the burden of fully reaching a nation for Christ.

Dr. Lee Lovegren, a veteran Baptist missionary who spent nearly five years in a Red Chinese prison, addresses the anti-Red rally in Taipei, Formosa. Serving as interpreter is David Liao, head of Navigator work in that country.

Tokyo Crusade Flash

TOKYO CRUSADE BREAKTHROUGH CONTINUES. AGGREGATE ATTENDANCE TOPS 100,000 WITH OVER 4,300 INQUIRERS. This concise cable of May 23 from Larry Ward summarizes the first two weeks of the Tokyo Crusade.

Late opposition stems from city officials who say they understood that the messages were simply to be a fifteen minute appeal for world peace. Assertions have also been made that this is an effort to promote the Japanese-American mutual security treaty.

Radio Moscow has continued its bitter attacks by saying that the crusade is an "interference in the life of a foreign nation in the name of God."

Continued prayer is requested for this campaign which will conclude on June 5.

President of Costa Rica Sued

A COURT SUIT and a protest for alleged violation of basic constitutional liberties were unexpected results of the Latin America Mission's recent Evangelism-in-Depth campaign in Costa Rica.

This was brought about when a parade commemorating the 70th anniversary of Protestant missions in that country was abruptly cancelled by government authorities. Investigation revealed that this had been done because of behind-the-scenes pressures from Catholic authorities.

Since then a suit has been filed by the Protestant churches in that country against the president and the provincial governor for their action. The laws of the land acknowledge Catholicism as the official religion but allow full freedom for the practice of all religions.

This controversy was featured prominently in most newspapers and on radio while the evangelistic campaign

Where to Find

PAGE	
36	Denominations
37	Missions
38	News in Brief
39	Personalia
33	Public Affairs
35	United Action
32	Worldwide

itself had not been mentioned until then in the press. The one newspaper which maintained a stony silence was the most widely read and pro-government "Nacion." Its crusading editor, Riccardo C. Beeche, the president of the Inter-American Press Society, was strangely silent about an injustice in his own country.

The admitted cause of these government actions is the Roman Catholic hierarchy which asked in an unguarded moment, "What have the Protestants contributed to the welfare of the country?" The Protestants answered with a published rebuttal which indicated that Protestantism had largely been responsible for (1) starting the coffee export business (2) starting the banana business (3) engineering the country's railroads and (4) beginning the educational reform which has long been the pride and joy of the country.

Juan M. Isais, the LAM campaign coordinator, indicated that the campaign had been even better than the one in Nicaragua. In this event there were some 500 conversions in San Jose alone, 1,000 prayer cells were organized, 4,000 layworkers were trained, house-to-house visitation was conducted in all churches and the country was blanketed with radio and TV preaching of the gospel. Also 30 evangelists conducted ten united regional campaigns.

public affairs

Daily Bible Reading Upheld

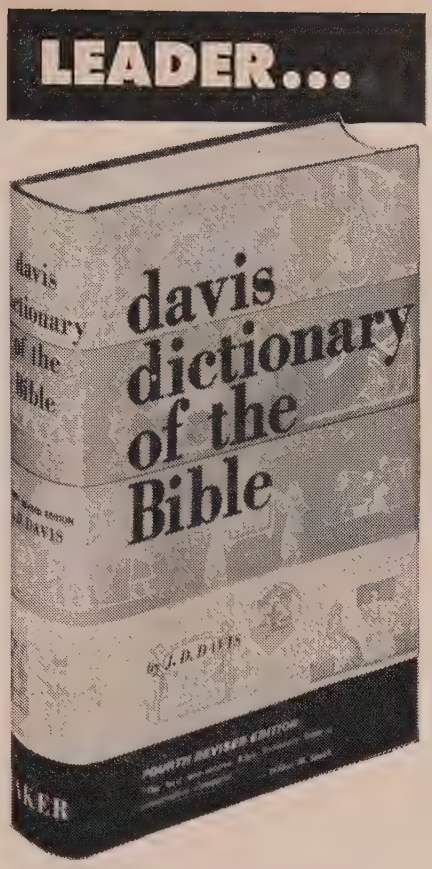
A DECISION handed down recently by a judge in Dade County court in Miami, Fla., upheld a 30 year old state law which requires daily Bible reading in public schools without comment. However, such religious-based practices as Christmas and Easter plays were ordered stopped. The suit had been filed by a Unitarian, an agnostic and three Jewish parents who held that these religious practices were offensive to their beliefs and a violation of church-state separation.

The judge also ruled against further use of school facilities for Bible instruction after school hours and the showing of religious movies. Bible distribution to students, prayers and grace before meals, use of crosses and symbols, religious censuses and baccalaureate services are still permitted. However, students who wish to be excused from Bible reading will have their request granted.

Review Turned Down

THE UNITED STATES Supreme Court last month refused to review the constitutionality of tuition payments for students at Roman Catholic parochial schools. A suit on this issue had been filed by Paul M. Butler, a former chairman of the Democratic National Committee.

The case originated in Burlington, Vt., which has no secondary schools and paid the tuition for all students in its area in the school of their choice. Many of them chose to go to Catholic schools. As a result, C. Raymond



Acknowledged among many evangelical Christians as the leading Bible dictionary: **Davis Dictionary of the Bible,** by John D. Davis, Fourth Revised Edition, $5.95.

Buy a copy today — for yourself, or as a gift. Bible study is more meaningful, with **Davis Dictionary of the Bible!**

At your Christian book store or

BAKER BOOK HOUSE
Grand Rapids 6, Michigan

AIR and STEAMSHIP RESERVATIONS

for Missionaries, and Survey Trips for mission board officials and interested laymen, continue to be

Our Major Specialties . . .
We can help You!
No service charge at any time

Universal Travel Service, Inc.
A. S. Bowker, President
100 W. Monroe St. Room 700
Telephone: ANdover 3-3156
CHICAGO 3, ILL.
The *Christian* travel bureau . . .

American MESSIANIC FELLOWSHIP
Founded in 1887 by W. E. Blackstone

A progressive Gospel work among Jews in the cities of middle-west and south-east U. S. and Jerusalem.

Special Broadcast to the State of Israel from ELWA in Liberia and Trans-World Radio, Monaco, daily.

You too can be an active missionary. Send for free tracts and A.M.F. Monthly.

Milton B. Lindberg, General Director
Archie A. MacKinney, Superintendent
7448 N. Damen Avenue, Chicago 45, Ill.

UNION BIBLE SEMINARY

Majors on teaching the Bible, using The King James version of 1611, that tried and tested Book that has made the English-speaking world the conservators of the Christian religion, and promoters of missions.

We Study Every Book

In the three-years course we cover the entire Bible in a thorough manner, not merely by analysis and outline, or the synthetic method.

The Bible Is A Living Book

Properly studied the Bible is up to date. It speaks to every generation, every race, in every clime, under every condition. Its history is authentic, its science correct, its prophecies reliable concerning things to come. Our teachers endeavor to so teach the Bible that it speaks not only to the intellect, but to the heart and conscience.

Other Helpful Studies Included

In addition to the general study of the Bible we study the great doctrines, enough Bible geography to locate events, Homiletics to aid in preparing sermons, Church History to know why we are Protestants, Psychology to train the mind, Ethics to standardize morals, Missions to stimulate missionary zeal. Once a week we have special guest speakers to bring in a variety of good things.

Qualifications For Admission

We prefer young people who have had at least a high school education. But we are prepared to take in persons who are older and not so well educated. We aim to refuse no one on account of age or limited education. We have, in the fifty years of our existence taken several who would not qualify to enter other seminaries, and seen them go out to hold offices and pastorates in various denominations. We admit both men and women of any evangelical denomination. We have grade and high school under same management.

If interested, write for catalogue

UNION BIBLE SEMINARY
NAE Westfield, Indiana

VACATION BOUND ?

Before you pack your bags, be sure to pick up several

good books

. . . for enjoyment, relaxation, and spiritual refreshment!

They make wonderful "companions." Visit your CBA bookseller—he'll be happy to help you select books to fit your particular needs.

CHRISTIAN BOOKSELLERS ASSOCIATION, INC.
5609 West Chicago Avenue, Chicago 51, Ill.

A THOROUGHLY CHRISTIAN SCHOOL

MUSIC — ATHLETICS

Bible Training — 3 years
Junior College — 2 years
Academy (4-yr. high school)

FRIENDS BIBLE COLLEGE
Haviland, Kansas
EVANGELICAL

Action CLASSIFIED

Advertisements under this heading ten cents per word, digit or initial, Minimum charge $2.

IF YOU LOVE THE LORD, know how to sell and want to earn $50 to $100 per week part time, write—Crusaders Bible Studies, Box A, 4848 N. W. Tenth St., Oklahoma City, Okla.

LARGE LOTS FOR CHRISTIANS. $250 down, low payments. Level, oil road, near Ft. Collins, Colorado. Rev. H. Hoffmann, Beaver City, Nebraska.

MANUSCRIPT EDITING AND TYPING wanted for spare time; also re-write work. College graduate, English major, editorial experience. Address: VB, Box 28, Wheaton, Illinois.

TO RENT, a furnished house on the Maine coast, reasonable to Christian workers. Quiet place, ideal for rest, Gilmour, Lincoln Road, Woburn, Mass.

PASTOR'S LIBRARIES WANTED! Send list today. Looking for an out-of-print book? Write: KREGEL'S BOOK STORE, Dept. EA, Grand Rapids, Michigan.

MISSIONARY COUPLE with many years' experience in southern South America seeks connection with fundamental organization doing Spanish work in South, Southwestern United States. Best references. Write care of, United Evangelical Action, P. O. Box 28, Wheaton, Illinois.

"THE NATIONAL COUNCIL OF CHURCHES (As Now Constituted and Directed) A Menace to Church and State." A 56-page booklet setting forth some of the dangers of The National Council. Send 20c, stamps or coin, for sample copy. Address: The Presbyterian Journal, Weaverville, N. C.

PORTABLE ORGANS, light weight, easily carried. Nice for homes, missions, churches, schools. $195.00. U. S. Organ Co., Box 2091, Salem, Oregon.

Looking for a Coeducational
CHRISTIAN HIGH SCHOOL
WHERE CHRIST IS FIRST?—
Investigate
Riverview Academy
Box 65, Shark River Hills
Neptune, New Jersey
Attention Dr. John J. McCall
Distinctive Christian Education Grades 7-12

IF YOU WANT

Accredited Christian liberal arts education
A small but growing senior college
A friendly campus atmosphere
Unusual part-time work opportunities
Generous scholarship awards
Personally "tailored" admission requirements

Write to
Admissions, Aurora College, Aurora, Illinois

BUY WHOLESALE AND DISCOUNT
WHY PAY MORE?
Over 20,000 name brand products—appliances, furniture, clothing, TV, etc. Serving national needs of 16,000 clergymen and religious personnel. Write today.
MINISTER'S NATIONAL WHOLESALE AND DISCOUNT SERVICE, INC.
P. O. Box 9381-A, Raleigh, N. C.

Put yourself here

...overlooking Nazareth

The boyhood home of Jesus . . . where He spent His youth . . . received His religious training in the synagogue.

You CAN put yourself in Nazareth. And it's easier than you think. Crusader's Bible Studies now makes it possible for you to have two wonderful weeks in the Holy Land . . . FREE! It's true—there is no "fine print." Simply by placing Crusader's proven Bible study program in homes in your community you can get this "trip of a lifetime."

FLY TWA THE SUPERJET AIRLINE

Visit all the sacred Old and New Testament scenes—Beirut • Belbek • Jordan • Damascus • Rome • Jerusalem

Crusader's will take you there and back . . . FREE! This tested program of Bible study is nonsectarian—in use by people of over 40 denominations. All you do is secure enrollments on especially prepared cards, drop them in the mail. Crusader's does the rest.

Write today for details!

CRUSADER'S BIBLE STUDIES
Dept. H-6, 4848 N. W. Tenth St.
Oklahoma City, Oklahoma

MAKE MONEY

$50 to $500!

Raise BIG FUNDS . . . a no-risk plan highly successful for Bible School Groups, Ladies and Men's Organizations. Your sensational money-maker is the choice BREAKWATER SOAP . . . quality soap in a gift box that will be eagerly bought by friends and neighbors. This proved sales winner will make big profits for your group. No money outlays and no risks involved. Write for details and returnable sample to show your group. Please give name of organization, name and address of President or Treasurer. Mail a postcard NOW!

REHOBOTH PRODUCTS CO.
Rehoboth Beach, Delaware. Dept. 29

Swart, a local resident and taxpayer, filed suit to stop the school district from paying such tuition.

It was fought all the way up to the Vermont state supreme court which held that such payments were a form of state assistance to religion and a violation of First Amendment of the U. S. Constitution.

Butler filed for the review by the U. S. Supreme Court to get a full clarification on what the First Amendment really means. However the high court in a brief order refused to reconsider the case. This was hailed as victory for church-state separation.

Meanwhile in Ohio the Hamilton county prosecutor ruled that the use of public school buses by Roman Catholic parochial school students was illegal. He said school boards were limited by state law in their powers and could not assume additional authority.

Fight to Get New Public School

PARENTS IN a Protestant community in Bradfordsville, Ky., have filed suit again to get a new public high school in their area. It was made necessary when the county school board closed theirs and began renting two schools from the Catholic church which were staffed with nuns.

Previously the county board of education had been ordered by a state court to build a new central high school and then close the other two. However, this has as yet not been done and the fight continues. The plaintiffs also said that the school board is paying public funds to the Catholic church "to support and propagate the Catholic religion."

Compromise on School Aid

THE ROMAN CATHOLIC drive for federal aid to church schools has changed from direct frontal attack to a compromise proposed by Cardinal Spellman. His contention is that there is "common ground" on which it is possible to resolve this current controversy.

In commenting on the administration's legal study of the matter the prelate said that his lawyer had advised him that there were three constitutionally permissible areas in which the government could help church schools directly. These were: providing church-related schools with equipment or facilities for non-religious purposes; loans for specific non-religious teaching; and providing certain collateral educational services such as secular textbooks, etc.

"Since these areas of common ground exist," said Cardinal Spellman, "there now seems to be no justification for the exclusion of church-related schools and their students from a program of federal aid."

Major Protestant groups are all firm in their stand against federal aid to parochial schools. But on the level of higher education they seem willing to accept it without question. And among evangelical groups the number opposing federal aid to schools of higher learning as a matter of basic principle is very small.

The Kennedy bill for higher education which was introduced late in March provided for $2.4 billion over a period of four to eight years for loans

to colleges, scholarships to students, and grants to schools under the scholarship program. No hearings had been announced on this bill.

More Food for Relief

MORE FOOD and relief supplies for overseas distribution to needy persons will be made available soon to charitable and religious agencies. Government officials promised larger donations of non-fat dry milk and food oils in a stepped-up program of the administration's "Food for Peace" program. Also available will be bulgor wheat which can be cooked like rice.

Government donations for this year will total 100 million pounds of food oils and 560 million pounds of non-fat dry milk. This food is distributed by these agencies to an estimated 60 million people in nearly 100 countries and territories.

united action

ASA Headquarters Moved

THE HEADQUARTERS of the American Scientific Affiliation, a national organization of evangelicals in the field of natural and social sciences, recently was moved from West Lafayette, Ind., to Mankato, Minn. Located there as professor of physics at Mankato State College is H. Harold Hartzler, the group's executive secretary. The president of the ASA is J. Frank Cassel, professor of zoology at North Dakota State University, Fargo, N. D.

The group now has some 900 members whose purpose is to study the relationship between science and Christianity in the conviction that scientific knowledge and the conservative Christian faith are compatible. Members meet periodically to debate, exchange ideas and deliver scholarly papers on such subjects as "Attitudes of Modern Evolutionists Toward the Christian Faith."

Upper Midwest Elects New Officers

NEW OFFICERS were elected by the Upper Midwest Region of NAE during their recent annual meeting which was held in conjunction with the Minnesota Sunday School Association convention in St. Paul, Minn. Plans were discussed for the calling of a full-time NAE field representative in Minnesota who would represent the work in churches, conferences and lead in matters of public affairs. Also being considered is the formation of state NAE groups within the region to represent evangelicals in matters of common concern.

Chosen to serve as officers for the Upper Midwest area were: president, Rev. Donald Bjork, pastor of the First Baptist Church, St. Cloud, Minn.; first vice-president, Rev. R. F. McIlnay, pastor of Powderhorn Baptist Church, Mpls., Minn.; secretary, Rev. David Christiansen, pastor of the Ebenezer Lutheran Church, Mpls., Minn.; program chairman, Rev. Peter Unruh, pastor of Wooddale Baptist Church, Bloomington, Minn.

NAE SERVICE DIRECTORY

HEADQUARTERS. Rev. Thomas F. Zimmerman, President; Dr. George L. Ford, Executive Director; Rev. Mahlon L. Macy, Director of Development, P. O. Box 28, 222 E. Willow Ave., Wheaton, Ill.

PUBLIC AFFAIRS: Dr. Clyde W. Taylor, Director, 1405 G. Street, N. W., Washington 5, D. C.

INFORMATION: Rev. W. Stanley Mooneyham, P. O. Box 28, 222 E. Willow Ave., Wheaton, Ill.

REGIONAL OFFICES: Eastern—Rev. Albert S. Taylor, Director, 1061 Memorial Ave., Williamsport, Pa.

Great Lakes—Rev. Roy McBeth, Acting Director, 14400 Puritan Ave., Detroit 27, Mich.

Southwest—Dr. Walter L. Penner, Director, 15842 East Russell St., Whittier, Calif.

Mid-West—Dr. Charles Joseph Anderson, Director, 542 S. Dearborn St., Chicago 5, Ill.

Northwest—Rev. Wilmer N. Brown, Director, 507 Governor Building, Portland 4, Oregon.

CHRISTIAN DAY SCHOOLS (Nat'l Assn. of Christian Schools): Dr. C. Benton Eavey, Acting Director, 10201 State Street, Chicago 28, Ill.

EDUCATIONAL INSTITUTIONS: Dr. Roger Voskuyl, Chairman, 40 Cedar Lane, Santa Barbara, Calif.

EVANGELICAL ACTION: Dr. James DeForest Murch, Chairman, 4711 Trent Court, Chevy Chase 15, Md.

EVANGELISM-CHURCH EXTENSION: Dr. Luther Grubb, Chairman, P. O. Box 587, Winona Lake, Ind.

FOREIGN MISSIONS (Evangelical Foreign Missions Assn.): Dr. Clyde W. Taylor, Exec. Secretary, 1405 G St., N. W., Washington 5, D. C.

GOVERNMENT CHAPLAINCIES: Mr. Floyd Robertson, Executive Secretary, 1405 G St., N. W., Washington 5, D. C.

INTERNATIONAL RELATIONS (World Evangelical Fellowship): Rev. Frederick G. Ferris, International Secretary, P. O. Box 44, Muscatine, Iowa.

LAYMEN'S COUNCIL: Dr. Robert Walker, Chairman, 33 S. Wacker Drive, Chicago 6, Ill.

PURCHASING: G. Allan Small, Director, 39 Cortlandt St., New York 7, N. Y.

RADIO (Nat'l Religious Broadcasters): Dr. Eugene R. Bertermann, 210 N. Broadway, St. Louis 2, Mo.

SOCIAL ACTION: Rev. Arthur Zahniser, Chairman, 1008 Simpson Ave., Evanston, Ill.

SPIRITUAL LIFE: Dr. Armin R. Gesswein, Chairman, 1025 Sierra Madre Villa, Pasadena, Calif.

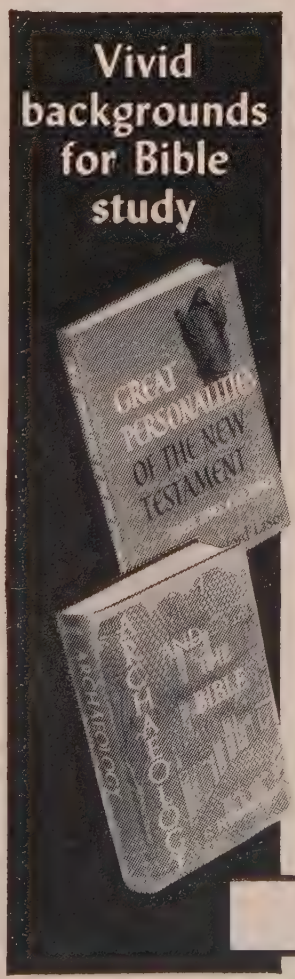
STEWARDSHIP: Mr. Frank Nicodem, 5211 W. Irving Park Rd., Chicago 41, Ill.

SUNDAY SCHOOLS (Nat'l Sunday School Assn): Dr. Clate A. Risley, Executive Secretary, 175 N. Franklin St., Chicago 6, Ill.

TRAVEL (Universal Travel Service): A. S. Bowker, President, 100 W. Monroe St., Chicago 3, Ill.

WOMEN'S FELLOWSHIP: Mrs. Everett Armstrong, President, West 2106 Courtland, Spokane 12, Wash.

WORLD RELIEF: Mr. Wendell L. Rockey, Executive Director, 12-19 Jackson Ave., Long Island City 1, N. Y.



GREAT PERSONALITIES OF THE NEW TESTAMENT

Their Lives and Times

WILLIAM SANFORD LA SOR

A fascinating journey through the New Testament is provided in these portraits of fifteen key men and women. Through their experiences, the origins and nature of the Christian faith are seen with vital clarity. Authentically and reverently recorded, their lives form a dramatic panorama of the life of Christ and the early church. $3.00

ARCHAEOLOGY AND THE BIBLE

G. FREDERICK OWEN

Alive with interest for the armchair adventurer and the inquiring Bible reader, this new survey examines archeological findings in the Holy Land—from the earliest discoveries to the Dead Sea Scrolls—and weighs their significance in the pageantry of the Christian faith. A special section of photographs completes this attractive, informative volume. $4.95

At your bookstore

Fleming H. Revell Company, Westwood, N. J.

FOR THE PERSON
WHO WANTS TO SERVE GOD

NYACK MISSIONARY COLLEGE

OFFERS
EDUCATION FOR PURPOSEFUL SERVICE

- Degree courses in theology, missions, Christian education, and sacred music
- New five-year music education major
- Advanced studies in missions
- Distinguished evangelical faculty
- Interdenominational student body of 530
- Work opportunities on and off campus
- Campus overlooking historic Hudson River

Write for information
NYACK MISSIONARY COLLEGE
NYACK, NEW YORK
Accredited by Accrediting Association of Bible Colleges. Chartered by the Board of Regents of the State of New York.

MONOGRAM DINNERWARE
For use by churches societies, and others
Price List on Request
H. LEONARD & SONS
38 Fulton St. West Grand Rapids 2, Mich.

DISSATISFIED WITH HI-SCHOOL

Dr. Hansen says:

MAKE IT A CHRISTIAN HI

- Interdenominational
- State accredited Hi-school
- All elementary grades

$323.00 per semester for board, room and tuition. Part may be worked out. 50% discount on tuition to ministers' children.

WENDELL HANSEN, Ph.D.
PRESIDENT
GREAT COMMISSION SCHOOLS, INC.
ANDERSON, INDIANA

CHURCH women, Granges, P.T.A's, Auxiliaries, Organizations needing money. Sell nylon handbags, rugs, hosiery, greeting cards, perfume, vitamins, candy and other items. Write for free catalog. Write to S. J. Phillips, 24 South 2nd Street, Harrisburg, Penna.

52 TRACTS
pamphlets and booklets
all for $1.00

Testimonies of Converted Jews, Roman Catholics, Jehovah's Witness and others . . . . an 8 page pamphlet on "How to Deal with Roman Catholics" . . . . a 12 page booklet on "How to Deal with Jews" . . . . all in all . . 52 pieces for $1.00.

We pay postage. Write to:
Kane Ministry, Inc.
217 Woodland Avenue Merchantville, N. J.

GOSPEL TENTS
STEEL CLAD TABERNACLES
SMITH MFG. CO., DALTON, GA.
Over 50 years in Business

Founded 1938

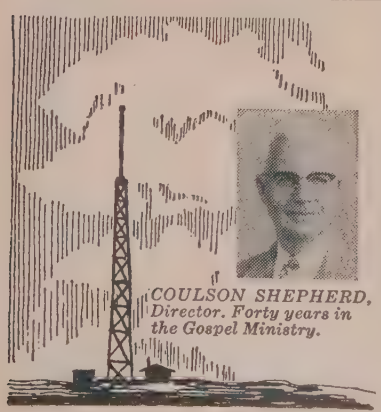
WASHINGTON BIBLE COLLEGE

Train for Christian service in the nation's capital, virtually the capital of the world. To Washington come the world's great.

4-Yr. Degree Course—3-Yr. Diploma Course

Majors in Christian Education, Missions, Pastoral Work or Sacred Music. Also Evening School and Correspondence Division.

Write for Catalog. Address—
GEORGE A. MILES, President
1441 Rhode Island Ave., N.W. • Washington 5, D.C.



COULSON SHEPHERD, *Director. Forty years in the Gospel Ministry.*

"Hear, O ISRAEL!"

"FAITH COMETH BY HEARING." Jews who will not enter a church will tune in our "Message to Israel" broadcasts aired over 50 stations with coast-to-coast and foreign coverage, including the State of Israel.

1961 marks our 25th year of broadcasting the gospel to Jews. Month-to-month giving by the Lord's people keeps this vital message on the air. May we have *your* prayerful support?

Send for free copy of our informative magazine, MESSAGE TO ISRAEL.

MESSAGE TO ISRAEL, Inc.
Box 682, General Post Office, New York 1, New York

denominations

Vote Approval of Merger

MORE THAN half of the 1,419,171 members of the Congregational Christian Churches in this country have voted to join the United Church of Christ. This new denomination was formed in 1957 by a merger of the Congregational Christian Churches and the Evangelical and Reformed Church.

Twelve synods of the E & R Church had already approved the merger in April and the rest were scheduled to vote on it in May. The new denomination's constitution will be declared in force when two thirds of the voting churches and synods approve it. This action is expected to be announced at the forthcoming general synod of the United Church of Christ to be held in Philadelphia, July 3-7.

Vote to Soften Doctrinal Stand

ONE OF THE severest of Presbyterian doctrines — predestination — was softened by a recent action of the Presbyterian Church in the U. S. (Southern) in their 101st general assembly in Dallas, Texas. This new action de-emphasizes the belief that God has predestinated some men, regardless of their earthly lives, to everlasting death. At the same time the group recommended that the well known Westminster Confession be left intact.

In other action the Southern Presbyterians opposed enforced segregation and were urged to implement their stand against it. Dr. Marion A. Boggs, the retiring moderator, told the group that the racial conflict is the "towering problem with which we are confronted in the Southland." Succeeding him as moderator is Dr. Wallace M. Alston, president of Agnes Scott College in Decatur, Ga.

Free Church Meets at Green Lake

MEETING FOR their 77th annual convention in Green Lake, Wisc., will be the Evangelical Free Church of America. The theme of the convention will be "According to Thy Word," said Dr. Arnold T. Olson, president of the EFCA. Among the main speakers will be a Free Church layman, John B. Anderson of Rockford, Ill., who is now serving his district in Congress as a member of the House of Representatives.

Major decisions facing the conference include approval of a new headquarters in Minneapolis, development of a new junior college in Canada, announcement of financial plans for their new campus at Bannockburn, Ill., and a decision on affliation with the International Federation of Free Evangelical Churches.

$6.5 Million for Missions

ASSEMBLIES OF GOD churches contributed more than $6.5 million to missions last year according to Rev. M. B. Netzel, general treasurer of the denomination. This money was given by 7,286 churches and represents an increase of nearly $400,000 over the previous year.

Also announced recently was the appointment of Rev. Owen C. Carr of Topeka, Kans., as the new Speed-the-

Light field representative for the denomination's youth department. He will travel throughout the country on behalf of youth missions projects.

missions

Revolt in Angola

SEVERE LOSS of life and property has been reported by Methodist Missionaries in Angola (Portuguese West Africa) following the anti-white riots there in the middle of March. All told some 500 Europeans and thousands of Africans were killed. The Portuguese authorities and white settlers hastily launched reprisals with the result that at least half of the Methodists' 150 African pastors have been either killed, imprisoned or fled with their people.

At least eight African pastors were killed after hurried trials. Methodist churches and schools throughout the country have been largely damaged and destroyed. Seven schools and chapels in the capital city of Luanda alone, were destroyed by mob violence.

British and Canadian Baptists report that their work in Angola is largely at a standstill. A few African women and children are at mission stations and the "rest have fled to the forests and hills or have taken refuge across the border in the Congo where there are some 20,000 refugees adding to the burden" of that new state.

A Methodist spokesman said the hostility against Protestant mission most likely stemmed from the fact that when persecution arises such a minority often comes under attack first; the US State Department comments on Portugal's overseas possession which caused strong resentment among white settlers in Angola and the strong Methodist educational program which provided a trained African leadership which was resented by plantation owners.

In Washington, D. C., Paul Blanshard, an authority on church-state relations, gave further background on the matter. He said: (1) that the Portuguese authorities have been consistently cruel in handling the natives in Angola, (2) education has been so fearfully neglected that in spite of missionary efforts almost all the people are illiterate, and (3) the state Roman Catholic church has cooperated in keeping the people completely subservient.

Asia Literature Crusade Planned

AN INTENSIVE literature crusade for Southeast Asia will be launched early this fall in an effort to reach a substantial portion of its 650 million inhabitants with the gospel message in printed form. This effort will be led by Kevin Dyer, director of Emmaus Bible School's correspondence division, and a team of six missionaries who will seek to mobilize nationals in reaching their own people.

Through this means it is planned that some 10 million gospel portions and tracts will be circulated. Correspondence courses will be used in follow-up work. After an initial six months in India the group will also work in East Pakistan, Burma, North Thailand and other areas in Asia.

L A P C

Training Christian Teachers for a Crucial Age

LOS ANGELES PACIFIC COLLEGE

625 Coleman Avenue

Los Angeles 42, California

ST. PETERSBURG BIBLE INSTITUTE

A Small School with a Large Scope

BIBLE INSTITUTE COURSE
Three-Year — Diploma

BIBLE COLLEGIATE COURSE
Four-Year — Degree

CHAPLAINS' SEMINARY COURSE
Three-Year — 2nd Lt. Commission

Dr. Charles M. Leaming, President

Write for Further Information

P. O. Box 22 St. Petersburg, Fla.

Training "Specialists in the Word" Since 1935

- 3, 4, and 5 year courses, including special Pre-Seminary Course, leading to B.A., B.R.E., B.S.M. and Th.B. degrees.
- Interdenominational
- Premillennial
- Advantages of a small college, yet with full-time faculty of 12 plus 4 part-time.

- Wooded hillside campus overlooking Birmingham provides employment and Christian Service opportunities.
- Liberal Tuition Loan Fund
- Scholarships Available
- 90% of graduates are in Christian service.

Alden A. Gannett, Th. D., President

SOUTHEASTERN BIBLE COLLEGE

Dept. EA 1401 South 29th Street Birmingham 5, Alabama

Grace
Accredited

BIBLE INSTITUTE

1515 South 10th Street Omaha 8, Nebraska

- Spiritual Emphasis
- Consecrated Faculty
- High Academic Rating

". . . that the world may believe . . ." JOHN 17:21

FREE Catalog—

- MISSIONS
- MUSIC
- CHRISTIAN ED.
- PASTORAL WORK
- NURSING
- PSYCHOLOGY
- PHILOSOPHY

"Training Efficient Workers for a More Effective Witness"

School Advertising Directory

ANDERSON COLLEGE AND THEOLOGICAL SEMINARY
Anderson, Indiana

A fully accredited Christian co-educational liberal arts college. Write for information. Robert H. Reardon, President. Robert A. Nicholson, Dean. Adam W. Miller, Dean of School of Theology. Norman E. Beard, Director of Student Affairs. Helen A. Holton, Director of Admissions.

ASBURY THEOLOGICAL SEMINARY
Wilmore, Kentucky

A distinctive graduate school with a definite evangelical point of view. A scholarly and consecrated faculty, thirteen of whom hold earned doctorate degrees from outstanding universities. A cosmopolitan student body representing approximately thirty-five states, fifteen foreign countries, eighty-five colleges and universities and thirty church denominations. Alumni numbering 1,264 and now serving in 45 denominations, in 46 states, and the District of Columbia, and in 42 foreign countries.

QUALITY EDUCATION

With Christian Perspectives

BARRINGTON COLLEGE

Barrington, R. I.

BETHEL COLLEGE

McKenzie, Tennessee.

Fully accredited—Co-educational. 11 majors. 17 minors. 9 pre-professional courses. For further information write: Public Relations Office.

CALIFORNIA BAPTIST THEOLOGICAL SEMINARY

Soundly biblical. Thoroughly scholarly. Effectively evangelical. Socially relevant. Cooperatively American Baptist. Strategically located. Moderately priced. Adequately housed. Offering the B.D. and M.R.E.

Dr. C. Adrian Heaton, President
Seminary Knolls, Covina, California
(23 miles east of Los Angeles)

CENTRAL COLLEGE, McPherson Kansas

is the oldest accredited junior college in the state of Kansas. It is sponsored by the Free Methodist Church to provide vital, Christian education for evangelical youth. Through the Talent Search Program quality young people from across the nation are attracted to the opportunities of character leadership development. For further information write **TALENT SEARCH, Central College, McPherson, Kansas.**

CENTRAL COLLEGE is a 4 yr., co-educational, liberal arts institution, accredited by the North Central Association and sponsored by the Reformed Church in America. Enrollment is 500 students, representing 21 denominations.

CENTRAL COLLEGE
Pella, Iowa

CENTRAL WESLEYAN COLLEGE
Central, South Carolina

Christian, co-educational senior college. The A.B. degree offered in Music, Education, English, History, Biology, Social Science, Bible and Theology. Annual costs: $825.00. Work, loans, and scholarships available. Write: **Director, Public Relations.**

CIRCLEVILLE BIBLE COLLEGE
Circleville, Ohio

Morton W. Dorsey, President

A co-educational, holiness college dedicated to the mental, spiritual and cultural training of youth to live and serve in the Spirit's power. For information write: **Dean Charles Ratcliff, Box 30, Circleville, Ohio.**

SCHOLARSHIP
with
conviction

DALLAS THEOLOGICAL SEMINARY

Department EA
3909 Swiss Avenue, Dallas 4, Texas

EASTERN PILGRIM COLLEGE
Allentown, Pennsylvania

Courses Offered	Degrees Conferred
Theology	Th.B.—Bachelor of Theology
Bible	B.S.—Bachelor of Science
Junior College	B.R.E.—Bachelor of Religious Education
Arts	
Sacred Music	A.A.—Associate in Arts
Pre-Nursing	A.S.—Associate in Science

FREE WILL BAPTIST COLLEGE

Offers

A Bible-centered Education

For All Christian Youth

3606 West End Ave., Nashville, Tenn.

GENEVA COLLEGE, Beaver Falls, Pa.
Reformed Presbyterian

A new men's dormitory, a new women's dormitory, and a new field house ready for Sept. 12, 1961. Accredited liberal arts college with pre-professional, teaching, business and engineering programs. Academic excellence from a Christian viewpoint. College Boards required. Request "Viewpoint" from Registrar.

BAPTIST THEOLOGICAL SEMINARY
Grand Rapids, Mich.

3 year Graduate Seminary, B. D. degree.

Also 4 year Bible College

Baptistic, Orthodox, Scholarly

Address: 811 Wealthy Street

News in Brief

Business as Usual: An indirect report from a missionary in Cuba indicates "business as usual." This word was received from a Southern Baptist worker in a telephone call to her son following the recent ill-fated invasion of that country. She noted that they had not been bothered personally and that their work had not been interfered with. The Southern Baptists now have six missionaries and 156 national workers in Cuba.

Okinawa Station Dedicated: On a coral reef in Okinawa stands a new 100,000 watt clear channel AM radio station which is now beaming the gospel into Red China. It was dedicated on May 1 by the Far East Broadcasting Company as their 15th missionary radio transmitter.

Two Boards Join EFMA: Newly admitted as members of the Evangelical Foreign Missions Association at the recent annual convention in Grand Rapids were the Latin America Mission and the Pilgrim Holiness Church Foreign Department. The total number of missionaries now serving under EFMA boards is 5,586.

Arab Seminary Started: In Beirut, Lebanon, work was recently begun on a new Arab Baptist Theological Seminary. It was started by Southern Baptist missionary Finlay R. Graham in 1953 with three students in his home. Now it has 17 students and is using rented quarters in Beirut.

Cleveland Preachers Freed: Three Baptist lay preachers who had been arrested for street preaching were freed by a municipal court judge. The men had been charged with violating a city ordinance which forbids people to gather on a sidewalk to cause a breach of peace or cause other pedestrians to walk in the street. In dismissing the case the judge said "a mere inconvenience to pedestrians was not a breach of peace."

Reject WCC Affiliation: The Baptist Union of New South Wales, Australia, recently voted against affiliating with the World Council of Churches and the Australian Council of Churches. Spokesmen for the group said they could not cooperate with churches such as the Eastern Orthodox which "deny religious liberty." Nor could join a body "which aimed at the complete union of the churches."

A Ministry in Libraries: Preaching Print, which was organized by Roger Congdon of Multonomah School of the Bible, has a unique ministry of placing Christian books in public libraries. Books such as *Peace With God* by Billy Graham for adults and Christian fiction for children are made available through local pastors who place them in their local library and check up on them every six months.

personalia

Dr. C. B. Eavey, a well known Christian educator and author, has been chosen as the new head of the Evangelical Teacher Placement Agency—a group which serves Christian institutions of higher learning. He was formerly chairman of the department of education and psychology at Wheaton College and is the author of several textbooks in education.

Chosen to serve as the new ambassador to Luxembourg, is **James W. Wine**, who served on President Kennedy's campaign staff as an assistant in charge of church-state issues. A Kentucky lawyer and Presbyterian layman, he formerly was director of public relations for the National Council of Churches.

The new general director of the Inter Varsity Christian Fellowship is **Charles H. Troutman** of Sydney, Australia, a veteran of nearly 30 years in student work. He succeeds **C. Stacey Woods** who resigned to become head of the International Fellowship of Evangelical Students. IVCF now works on some 850 campuses in this country.

An Illinois pastor, **Rev. Elmo Warkentin** of Downers Grove, is the new executive Sunday school secretary of the Mennonite Brethren denomination of Hillsboro, Kans. It will be his task to stimulate and to help Mennonite Brethren churches in their Christian education programs.

CHRIST For The INDIAN

Your prayerful support of this, the most neglected of all mission fields, is earnestly invited. All gifts are deductible for income tax. Inquire about this startling Indian film for your church.

"PERSECUTION U.S.A."

Feature-length, Color — Write for Information

The American Indian Liberation Crusade, Inc.

1059 South Hope Street, Los Angeles 15, California

MONEY FOR YOUR TREASURY

Over 2,000,000 Sunflower Dish Cloths

Were sold in 1958 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

Sample FREE to Official

SANGAMON MILLS

Established 1915 — Cohoes, N. Y.

TITHING FILM

"GOD IS MY LANDLORD"

The story of "DYNAMIC KERNELS" in 45 minute color-sound.

Write Mrs. Perry Hayden, "The Quaker Miller" Tecumseh, Mich., Dept. EA

NORTHWEST BIBLE COLLEGE

11102 N. E. 53rd St.

Kirkland, Wash.

Bible College programs in Bible and Theology, missions, Christian education and sacred music.

Junior College programs in pre-education, pre-music, pre-liberal arts, and religion.

School Advertising Directory

HOUGHTON COLLEGE, Houghton, N. Y.

A fully accredited liberal arts college.

The uniqueness of Houghton College lies in a superior scholastic training at a minimum expense, with emphasis upon a development of personal Christian faith and life.

INTERNATIONAL BIBLE COLLEGE

Offering

4 year Accredited High School

3 Year Bible Institute

Send inquiries to: Registrar
International Bible College
Box 1480, Estevan, Saskatchewan

KENTUCKY MOUNTAIN BIBLE INSTITUTE

Established 1932

A definite holiness school—John Wesley interpretation.

Vancleve, Breathitt Co., Kentucky
Lela G. McConnell, L.H.D., President

LEE COLLEGE

Four curricula: High School* (grades 10-12), Junior College*, School of Music, Bible College**

* Member Southern Association of Colleges and Secondary Schools

** Member Accrediting Association of Bible Colleges

Write: Registrar, Lee College, Cleveland, Tennessee

LORNE PARK COLLEGE

Port Credit, Ontario

Resident and Day School

HIGH SCHOOL — Grades IX-XIII

JUNIOR COLLEGE — 3 yr. course granting B Th. Degree.

Inquiries solicited.

MONTREAT — ANDERSON

Co-educational Junior College

Fully accredited. An affiliated Presbyterian College. Liberal Arts—Business Education—Music Terminal Courses—Business and Church Secretary

Total Cost $855 — Liberal Scholarships

Calvin Grier Davis President
Box N, Montreat, N. C.

NORTHERN BAPTIST THEOLOGICAL SEMINARY

3040 West Washington Boulevard
Chicago 12, Illinois

Four-year Theological College

Graduate School of Theology

Academic and Professional Accreditation

LUTHERAN BRETHREN SCHOOLS

Fergus Falls, Minnesota

Seminary — Bible Institute — High School

Conservative — Evangelistic

Low Church Emphasis

Write for catalog

MALONE COLLEGE

A Christian Liberal Arts College

Giving Instruction in Six Divisions

Education and Psychology — Religion and Philosophy

Fine Arts — Science and Mathematics

Language and Literature — Social Sciences

All New Campus and Facilities

515—25th Street, N. W. — Canton 9, Ohio

MESSIAH COLLEGE, Grantham, Pennsylvania

Liberal Arts and Theology

Co-educational

Degrees offered: A.B., B.R.E., Th.B., B.S. in Nursing

MILWAUKEE BIBLE COLLEGE

3011 W. State St.
Milwaukee 8, Wis.

Teaching the whole Bible to fully equip students to disseminate the truth as pastor, missionary, and lay worker.

OAKLAND CITY COLLEGE

Founded by General Baptists
Oakland City, Indiana

A co-educational, four year college granting the A.B. and B.S. degrees. The areas of concentration are liberal arts, education, business administration, religion and pre-professional programs.

For Catalog write:
Onis G. Chapman, President

You will be glad

you inquired about

NYACK MISSIONARY COLLEGE
Nyack, N. Y.

Send for descriptive literature.

OZARK BIBLE COLLEGE

516 North Wall
Joplin, Missouri

Two year Bible Foundation Course

B.S.L. degree—4 year Course

B.Th. degree—5 year Course with a choice of eight majors.

School Advertising Directory

For:
- Loyalty to Christ
- Academic Strength
- Christian Fellowship
- California Beauty

Choose:

PACIFIC BIBLE SEMINARY
4835 East Anaheim St.
LONG BEACH • CALIFORNIA

PACIFIC LUTHERAN UNIVERSITY
Tacoma 44, Washington
Fully Accredited

Dedicated to God, without Apologies to Man
College of Arts and Sciences

Schools of Business Education, Nursing, Fine Arts, Graduate.

For information, Write:
Department of Public Relations

PIEDMONT BIBLE COLLEGE, INC.
716 Franklin Street
Winston-Salem, N. C.

1. Located in the very heart of Piedmont North Carolina.
2. Nestled in the midst of great educational institutions.
3. Bibliocentric in nature, perpetuating the faith of our fathers.
4. Piedmont offers 3 year Diploma Courses with a Religious Education or Bible Major or Degree Courses with 4 year Religious Education Major (BRE) and 5 year Bachelor of Theology Major (Th. B.).

SOUTHEASTERN BIBLE COLLEGE
Birmingham, Alabama

Evangelical **Premillennial**
Interdenominational

* * *

4 and 5 year courses, including new Pre-Seminary Course, leading to B.A., B.R.E., B.S.M., and Th.B. degrees

* * *

Training SPECIALISTS IN THE WORD since 1935

SOUTHERN CALIFORNIA COLLEGE
2525 Newport Boulevard
Costa Mesa, California

A Liberal Arts, small, co-ed college, member of CASC, in Southern California. Bible, Humanities, and Social Science majors.

TAYLOR UNIVERSITY
"An Effective Christian College"
Christ-centered • Comprehensive • Collegiate Cosmopolitan • Congenial

Seventeen major fields in the A.B. program; eleven comprehensive fields in the B.S. in Education program; 6 pre-professional programs; affiliation programs in engineering and business; "Professional Semester" plan in elementary and secondary education; missionary training; atomic energy research.

Write for free Viewbook
Taylor University ▪ Upland, Indiana

TRINITY COLLEGE
TRINITY THEOLOGICAL SEMINARY
Established 1897

Prepare here for Ministry, Missionary Service and Teaching in Bible-Centered 4-year Liberal Arts program and 3-year Bachelor of Divinity Seminary program.

Send for your catalog today to:
Dr. H. Wilbert Norton, President
1726 W. Berteau Avenue
Chicago 13, Illinois
Affiliated with Evangelical Free Church of America

Attend Summer School
WHEATON COLLEGE
Wheaton, Illinois

INTER-SESSION—June 13 to 23
FIRST TERM—June 24 to July 21
SECOND TERM—July 22 to August 18

Write for free Summer School Catalog
Box U61, Wheaton College, Wheaton, Ill.

MILTONVALE WESLEYAN COLLEGE
Miltonvale, Kansas

- Christian Liberal Arts Junior College
- 4-year Bible College and Ministerial Training Program
- 4-year Class "A" Christian High School

ACCREDITED — THOROUGHLY EVANGELICAL — LOW COST

"Christ-First education in a school with a Bright Future!"

NORTHEASTERN BIBLE INSTITUTE
Essex Fells, New Jersey

Majoring in the Bible, minoring in Missions, Music Ministry, and Christian Education. Accredited by the Accrediting Association of Bible Colleges.

Dr. Charles W. Anderson, President

"Thorough scholarship in a Christian atmosphere"

Four-year Fully Accredited — Christian Liberal Arts

LOS ANGELES PACIFIC COLLEGE
625 Coleman Avenue
LOS ANGELES, CALIFORNIA

POWELLHURST BAPTIST BIBLE COLLEGE

A 4 year Bachelor of Arts in Bible course training young people for Christian life and service.

2665 S. E. 122nd Avenue
Portland 36, Oregon

SEATTLE PACIFIC COLLEGE
Seattle 99, Washington

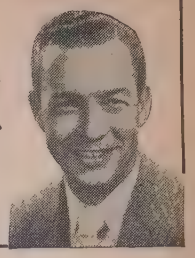
A distinctly Christian college of liberal arts and sciences fully accredited by the Northwest Association of Colleges.

BETHANY BIBLE COLLEGE
800 Bethany Drive
Santa Cruz, California

Dr. Cordas C. Burnett, President

Accredited by
Accrediting Association of Bible Colleges

ASK DOCTOR SUNDAY SCHOOL



Dr. Clate A. Risley

Question: How can you get a pastor interested in the Sunday school?

Let us be thankful there are more pastors interested in Sunday school today than ever before. We will not completely correct the problem of indifferent pastors until we go back to the preacher-training schools. As long as most theological professors remain ignorant of the basic principles of Christian education, we will not have our pastors Sunday school minded.

Fortunately, wide awake pastors begin to look around a few years after they are out of school and some notice that churches that are doing the best job of reaching a community for Christ have growing Sunday schools and if they investigate further, they always discover they have pastors that have a vital interest in Sunday school.

Let us pray for our pastors. They have a big job.

Let us encourage our pastors to attend Sunday school conventions. Let us put the right materials (such as *Link*) into their hands. Sometimes a marked copy helps.

Question: How do you get teachers to visit?

Many schools fail at this point because they lack the proper mechanics. This is often true of the follow-up, check-up program in contacting absentees and visitors. However, the big problem of visitation is a spiritual one. The Bible says "go." The Christian who doesn't or won't is a disobedient Christian. Teach it, preach it, expect it and some will. Dismiss the others and you will have a staff of Sunday school teachers that visit.

Question: Should the pastor actually participate in a visitation program? Can't lay workers be more effective in inviting outsiders to Sunday school or church services?

It would be interesting to know if this question came from a pastor or layman. I won't venture to guess.

All Christians should visit; therefore, the pastor ought to visit, too. Most churches that have a successful visitation program have a visiting pastor. The pastor must set an example.

It is true that lay people can make some kinds of contacts better than the preacher, but so can the preacher make some contacts better than the layman.

How can we consistently get variety in our church worship service?

The purpose of variety is to capture interest and to present a fresh approach. It takes prayer and planning. Concerned leaders who are willing to take time to think will be amazed at the different ways they can do the same thing. Lack of variety may be a lack of interest.

RECORD REVIEWS

■ A GROUP that this reviewer feels has done a great deal in its albums to help develop a taste and appreciation for anthems and great hymns is the Mitzelfelt Chorale. This group of more than 100 voices has produced some superb records of great music. Their new one, *Mine Eyes Have Seen the Glory* (Christian Faith, MC-4025), is among the best. There isn't a single weak spot in this album, which literally reverberates with these majestic hymns. The arrangement of the title song is one of the most stirring we have heard.

Battle Hymn of the Republic, All Hail the Power of Jesus Name, Fairest Lord Jesus, A Mighty Fortress Is Our God, The Spacious Firmament on High, Lead Kindly Light, All Creatures of Our God and King, My Jesus As Thou Wilt, Praise to the Lord.

■ SUCCESS WITH YOUTH is a two-record "idea" album that Christian Workers' Service Bureau has produced as a promotional piece. It should really promote for there are more ideas for youth programs that click than the average group can put into practice in a year. In fact, there are literally scores of these tested ideas, some of them put on the record directly from recorded telephone conversations with the youth director or pastor who made the idea work.

This is a most unique album that anyone working with youth will treasure as a source of workable ideas. It isn't for sale, but you can write for details on how to get one free to Mr. George F. Santa, Christian Workers' Service Bureau, Box 413, Redondo Beach, Calif.

■ ONE OF THE nicest things that ever happened to a mezzo soprano voice is Joe Ann Shelton (she doesn't know "why I spell my name like that"). In a recent Word Records stereo release, *When I Kneel Down to Pray,* (WST-8065-LP) she wraps her rich and lustrous voice around the lyrics of some favorite gospel music and provides an album guaranteed to please. She communicates the message of the title song with a warmth that makes it a listening experience.

Grace Greater Than Our Sin, He Hideth My Soul, Saved By Grace, Stand By Me, Psalm of Exaltation, When I Kneel Down to Pray, I Won't Have to Cross Jordan Alone, He Lifted Me, Even Me, My Saviour First of All, Must I Go and Empty Handed.

■ A VERSATILE family singing group is the Klaudt Indian Family and in their new album, *The Highest Hill* (Corner Stone, KF 906-LP), they put all the family talent on display. The production is highly commendatory. The songs are meaningful; the performance is pleasing.

The Highest Hill, Sheep Oh Sheep, He's Everywhere, Meeting in the Air, Side By Side, Near the Cross, Leaning on the Everlasting Arms, I Sure Do Love the Lord, I've Got a Right, Amazing Grace, O My Heart Is Still Rejoicing, Consume Me.

■ IF YOU doubt that a trombone, harp, violin and pipe organ can make sweet music together, an album called *Marcy Tigner . . . Trombone* (Christian Faith, MT-1351) will convince you otherwise. There is a sensitivity in the interpretation of the songs in this album that one would scarcely think possible with a trombone. Mrs. Tigner will also be remembered for her album called "Sing with Marcy" in which she sounds like a little girl.

My Jesus ! Love Thee, Close to Thee, Jesus Is All the World to Me, Saviour Thy Dying Love, Abide with Me, No Longer Lonely, All That Thrills My Soul, O How ! Love Jesus, Harbored in Jesus, We Shall See His Lovely Face, Near to the Heart of God, Day by Day.

■ THE MUSIC ministry of Toronto Bible College is presented in a new Diadem release called *With Melody in Their Hearts* (DLP-128). This is a 40-voice chorale under the direction of William Crump. A good album.

Praise Ye the Lord, I Walked Today Where Jesus Walked, Do You Love My Lord?, Hallelujah, The Lord's My Shepherd, When I Survey, Soldiers of Christ Arise, No Other Name, Amen, Somebody's Knocking at Your Door, When Jesus Meets the Soul, The Glory of His Presence, Jesus Our Lord We Adore Thee.

■ THIS IS Tony Fontane's best! His latest and finest is an RCA-Victor release called *Tony Fontane Sings His Most Requested Hymns* (LPM-2301). The orchestra and chorus add a lot to this album, but it is Tony's voice that carries the message of such songs as "You'll Never Walk Alone" and "Tell Mother I'll Be There." In addition to these songs, the album has:

Over the Sunset Mountains, Standing Somewhere in the Shadows, My Saviour First of All, Somebody Bigger Than You and I, His Eye Is on the Sparrow, How Great Thou Art, When You Pray, I Won't Have to Cross Jordan Alone, It Took a Miracle, Amazing Grace, Room at the Cross for You, The Holy City.

■ DICK FAULKNER, BARITONE, joins with orchestra and choir to produce an album which bears his name. The arrangements and performance are both excellent. A Zondervan release (ZLP-539).

The Quiet Hour, I Touched the Heart of God, That Day at Calvary, In the Sweet By and By, I Love Him, Blessed Quietness, He Cares, My Father Planned It All, I Believe in Miracles, He Set My Tears to Music, Spirit of God, Through Gates of Splendor.

■ THE REVIEWER hasn't come back to earth yet after hearing the Lutheran Hour Choir with the St. Louis Symphony in a new Word Records stereo album called *Praise the Almighty* (WST-9006-LP). This is absolutely gorgeous and Director Carl Schalk and Producer Kurt Kaiser should get some kind of citation for it. The orchestral accompaniment to "Old Hundredth" is something to hear!

Old Hundredth, The King of Love My Shepherd Is, Meditation on "Hyfrydol", God Is Our Sun and Shield, Jesus Lover of My Soul, Praise the Almighty, My Soul Adore Him, Prelude on "Come Thou Redeemer of the Earth", O Rejoice Ye Christians Loudly, Awake Thou Spirit Bold and Daring, Rejoice My Soul Declare and Sing, How Blest Are They Who Hear God's Word, Alleluia Sing to Jesus.

to find out about Standard True-to-the-Bible Literature. Send today for free samples — Graded or Uniform

STANDARD PUBLISHING
Cincinnati 31, Ohio
UEA-661

"THE CONVENT HORROR"
Story of Barbara Ubryk

One of the saddest narratives on Convent Life ever written. No book like this in print! In "The Convent Horror" terrible facts taken from Official Records, reveal how beautiful Barbara Ubryk was locked in a small Nunnery Basement Dungeon twenty-one years. The most terrible revelations ever recorded! Protestants awake! Order your copy of this amazing book today. Postpaid only $1.35. Edition limited.

GOSPED BOOKS, Dept. UA-6H, Rowan, Iowa

WHATEVER YOUR AGE
YOU CAN . .

1. **HAVE A GUARANTEED INCOME FOR LIFE**
2. **MAKE A SIGNIFICANT CONTRIBUTION TO THE CHRISTIAN YOUTH OF EACH GENERATION**

with a **DUAL PURPOSE**
HOUGHTON
ANNUITY AND LIFE-USE CONTRACT

The stability of a Houghton investment is attested by 75 years of consecrated service

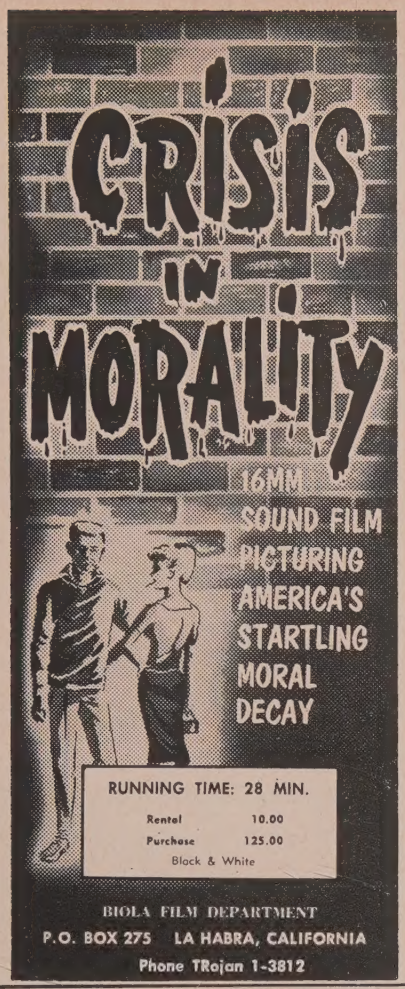
ANNUITY–a life income with interest compatible with the age of donor.

LIFE-USE CONTRACT – a stable life income with provision for repayment of principal upon definite need.

Write today for full information to:
The Business Manager,
HOUGHTON COLLEGE, Houghton, N.Y. Dept. G

MY NAME .....

ADDRESS .....



EVANGELICAL CONGREGATIONAL SCHOOL OF THEOLOGY

Myerstown Pennsylvania

EVANGELICAL EMPHASIS CONSERVATIVE THEOLOGY

Chartered by State of Pennsylvania. Training for ministers and missionaries leading to the B.D. Degree or Diploma. Open to students of all denominations.

Fall semester begins Sept. 18, 1961.

For catalogue and information, write:
DR. K. R. MAURER, Dean
121 So. College St., Myerstown, Pa.

STONY BROOK SCHOOL

"Character Before Career"

Accredited college preparation for boys. Distinctive Christian training. Grades eight to college entrance. Boys from sixteen states and sixteen foreign countries. Full athletic program. 70-acre campus, accessible by car or train. Fortieth year.

For a catalogue, write the headmaster,

Dr. Frank E. Gaebelein
Box 90, Stony Brook, Long Island, N. Y.

Readers Say-

April Articles Lauded

To the Editor:

I am a sophomore at Asbury College taking pre-medical courses in preparation for the mission field. I have just read Walter Judd's speech appearing in your April issue and was stirred by its implications to me as an individual and to all evangelical Christians. His candid views on the Christian and politics merit further distribution.

OSBEY L. SAYLER

Wilmore, Ky.

To the Editor:

After reading the articles in the April issue by Dr. Walter Judd and Dr. Earle Cairns, I was inspired to write congratulating you on the selection of such vital material for publication. As president of the Los Angeles chapter of POAU I appreciate your fine work because it greatly supplements our efforts to enlighten the multitudes regarding the dangers threatening our freedom.

W. J. KLOPP

Los Angeles, Calif.

To the Editor:

I wish to compliment you on the article "The State, the Church and the Christian Citizen" by Dr. Cairns. I find commendable the author's statement that the relation of the Church to the state "must be based upon the once-for-all revelation of God in the Bible." In the light of this statement, I would like to ask—in Christian charity—certain questions:

1. Why must the church's influence in the state be limited to the influence of the individual member? Are we justified in equating the kingdom of God with the church and giving the church no other mission than seeking the lost through personal evangelism?

2. Why does the author limit post-millennialism to man-made efforts to change the world? Oh why should he suggest that a church program in government must be for personal advantage? Might it not also be for the glory of Jesus Christ? The church that is laboring to make the world better under the direction and through the power of the Holy Spirit is not to be lightly esteemed.

I am in accord with his statement that "the state . . . is under the sovereignty of God and the Lordship of Christ." He then goes on, however, to speak about the delegated powers which the state receives from the individual. No mention is made of the powers that the state receives from God nor of its obligation to God. We need to emphasize that God is over nations and they must serve Him or perish. I do not feel that the author is opposed to this idea—I even feel his article infers this. I only wish that he had brought it more sharply into focus.

With his other points I am in hearty agreement.

R. W. CASKEY, MINISTER
Reformed Presbyterian Church
Winchester, Kan.

How Conservative?

To the Editor:

After reading your magazine for several years, any doubt that NAE and *Action* support a conservative economic position was erased in Dr. Edman's article, "The True Liberal" (March, 1961). The identification of religious conservatism with economic conservatism is quite obvious.

May we ask why an organization whose purpose is to serve evangelicals uses its facilities for the support of economic-political opinions? We doubt if your support will do much to help conservatism and you will only succeed in alienating evangelicals who hold a more liberal view.

J. LEE KREIDER

Dayton, Ohio

Letters About Letters

To the Editor:

I am amazed at your answer to the people who asked if they should leave their church because it is connected with the National Council of Churches (April, 1961). I am 85 years old and when I discovered where my church was drifting, I went to another church where I have been happy with born-again, Bible-believing Christians. *Action* should have a dozen answers to such a letter in these days of the falling away of so many churches.

O. A. WILCOX

McMinnville, Oregon

(Editor's note: Instead of directly answering the question referred to above, ACTION referred the inquirer to some material which would help him make his decision. Some—like the brother above—have no trouble deciding. For others it is not quite so easy.)

To the Editor:

After reading a letter in your March issue by a laboring man critical of the labor unions, may I say a good word for them? I have been a member of the Brotherhood of Railway Clerks for over 30 years and an employee of the union for 15 years. I can truthfully say that I have never had to compromise my principles as a Christian. May I say to others: If there is a union having jurisdiction over your work, join that union and take an active part in it. If you are a Christian, you can do some missionary work among your fellow employees and help keep the union clean—or clean it up if it has been in the hands of non-Christians. God will help you and you will be respected the more for such a stand.

C. F. SOMMERFIELD

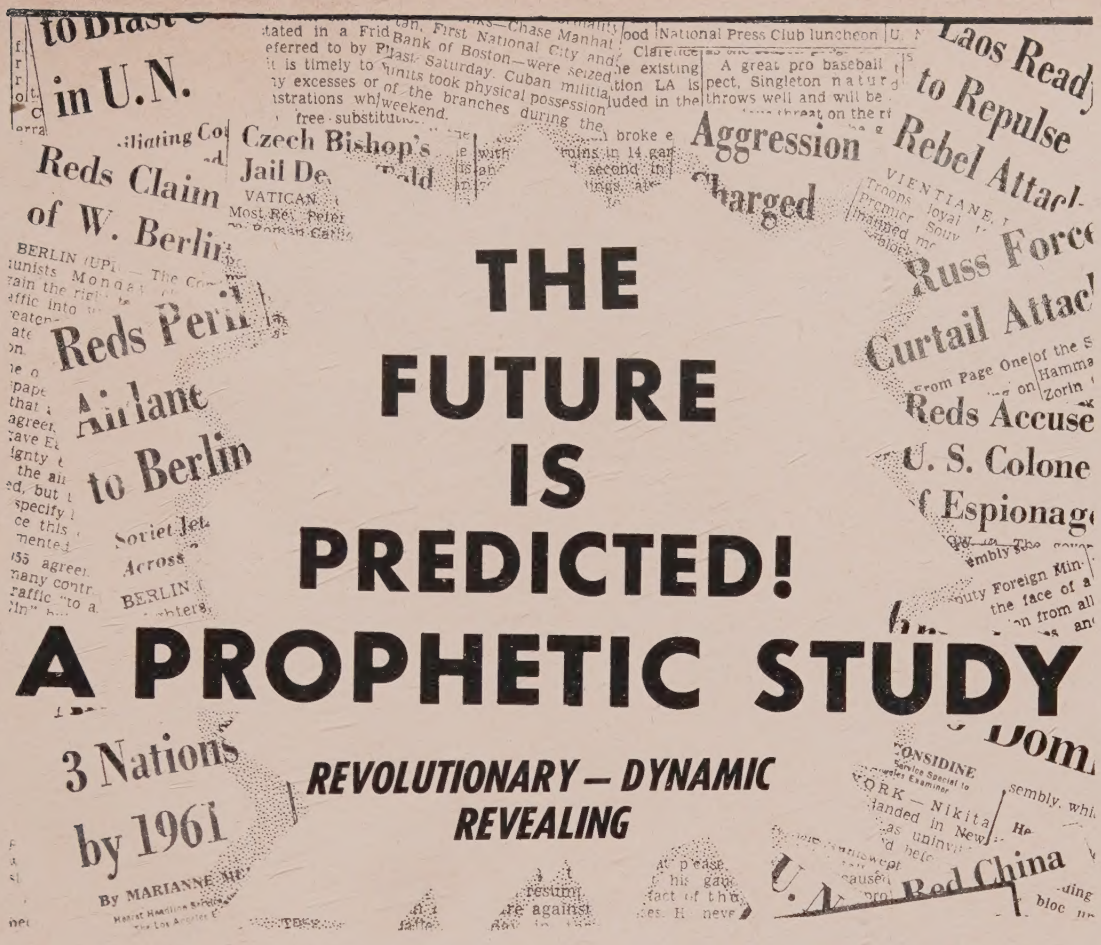
Palatine, Ill.

Accreditation Note

To the Editor:

Re your story in April to the effect that Barrington College was accredited as a liberal arts college. Barrington was accredited as a Bible College within the category of "Specialized Institutions" and not as a "Senior College" by the New England Association of Colleges and Secondary Schools.

CLYDE A. NORMAN, JR.
Director of Public Relations
Barrington College
Providence, R. I.



— *AVAILABLE NOW* —

Acceptable to Bible believing Christians everywhere.

The most clarifying study of prophecy in the light of current events in the world today!

You will receive studies in:

- THE SECOND COMING OF CHRIST
- SIGNS OF THE TIMES
- SPACE AGE MYSTERIES
- THE BOOK OF DANIEL
- DISPENSATIONAL TRUTH
- THE BOOK OF REVELATION

Know in advance what will shortly come to pass

Here are a few of the teachers whose lesson material you will receive:

- Dr. Harold W. Jefferies, Foursquare Church Superintendent
- Dr. Frederick Childs, Assemblies of God
- Dr. William Jeffko
- Rev. Clay Cooper, Vision, Inc.
- Rev. William Koenig, Quaker, (Friends)
- Gen. William Harrison, USA (ret.)

Plus other prophetical leaders whose material will make this course outstanding in correspondence studies. Satisfy your hunger for prophetical truth!

Know in advance what will shortly come to pass!

You will receive Charts — Maps — Supplements — Lessons — enough material for 10,000 Bible studies and 25,000 sermons.

All lesson material is Pre-Millennial, Fundamental and Scripturally Sound!

SIX MONTHS LESSONS only $5.00 **One full year, only $10.00—ENROLL TODAY**

Prophetic Perspective, Inc., P. O. Box 383, Portland 7, Oregon

11-61
SEMIN
BIBLE
AVE
OHIO
CINCINNATI
2700 GLENWAY
CINCINNATI 4

were you there?

The 19th Annual Convention of the National Association of Evangelicals was recently held in Grand Rapids, the home of Radio Bible Class.

We are happy to have met so many of our listening friends at the Radio Bible Class booth in the Civic Auditorium. It is our hope that having become personally acquainted with us and some of our staff, this ministry of radio and literature may be even more meaningful to you. May the friendships established at this Convention be continued as you tune in to the broadcast each week.

The Radio Bible Class is heard every Sunday on the Mutual and ABC Networks as well as numerous independent stations throughout the country and in foreign lands. If you don't know where to find the program in your area, write for one of our free radio logs listing the stations carrying the Radio Bible Class broadcast.

Again, let me say thank you for the spiritual fellowship we enjoyed at the Convention.

M R DeHaan

Tune in the new weekday broadcast, OUR DAILY BREAD, conducted Monday through Friday by Richard DeHaan on the Mutual Network following the news.

Featuring the finest in Gospel recordings, and comments based upon the publication OUR DAILY BREAD, this program is designed to attract the average American in the midst of his busy day and turn his thoughts Heavenward.

We will be happy to send information on the release of this broadcast in your area.

RADIO BIBLE CLASS • P O BOX 22 • GRAND RAPIDS • MICHIGAN